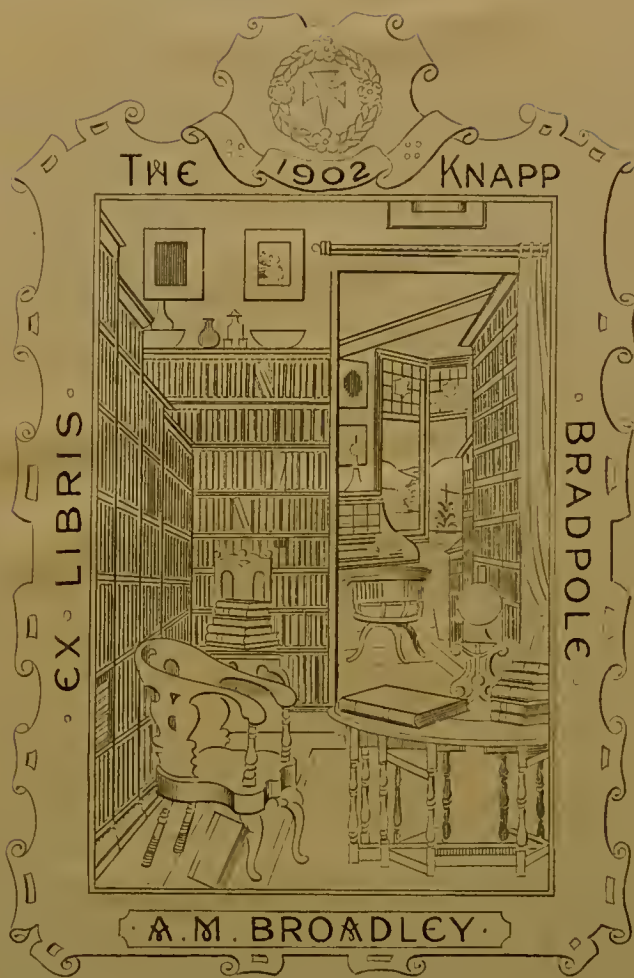


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pt. i reissue of his 'Truth dispelling the
clouds of error', pt. i, 1807 with cancel
upto p.2.

DEATH
OF
BONAPARTE,
AND
UNIVERSAL PEACE;
A
NEW EXPLANATION
OF
NEBUCHADNEZZAR'S GREAT IMAGE,
AND
DANIEL'S FOUR BEASTS.

REV. vi. viii. ix. xiii. and xvi.

TO WHICH IS ADDED

*A Chronological Table of the Sovereigns
included in the Number 666.*

BY L. MAYER.

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TO THE

King's Most Excellent Majesty.

MOST GRACIOUS SIRE,

ENCOURAGED by your Majesty's paternal care and affection, and that lenity so conspicuous to men of all denominations, I have ventured in opposition to those productions of fanaticism and disaffection that have been lately introduced into the world, to lay before your Majesty a candid and impartial, and I presume, a reasonable explanation of those parts of sacred writ, that relate to the revolutions which have recently taken place in Europe. Hoping these humble efforts may be attended with good effect, and meet with your Majesty's approbation,

I am,

With the greatest submission,

Your Majesty's,

Most loyal, most dutiful, and

Most obedient Subject,

LEWIS MAYER.



INTRODUCTION.

HAVING for several years made prophetic writing the sole object of my study, and by a series of publications pointed out the general events which have taken place respecting the progress of Bonaparte's power, the seat of war, and the destruction of those kingdoms that have fallen victims to his ambition or revenge; and when First Consul of France, gave the very model of the government he has assumed, and period of its existence*, I flatter myself a more particular detail of the accomplishment of scripture prophecy will not be altogether unacceptable to the pub-

* See note in *Prophetic Mirror*, 3d edition, page 33, "Peace with France," page 8, and hieroglyph of the destiny of Europe, published in 1804.

lic, especially as writers in general have hitherto failed in their attempts, by which the scriptures have been exposed to ridicule and contempt, and the Book of the Revelations looked upon by some as Apocryphal; and by others not to have been written for general knowledge and improvement.

AN
EXPLANATION
OF
NEBUCHADNEZZAR'S
GREAT IMAGE.

“**T**HOU, O king, sawest, and behold a
“great image. This great image, whose
“brightness was excellent, stood before thee;
“and the form thereof was terrible. This
“image’s head was of fine gold, his breast and
“his arms of silver, his belly and his thighs of
“brass, his legs of iron, his feet, part of iron
“and part of clay. Thou sawest till that a
“stone was cut out without hands, which smote
“the image upon his feet that were of iron
“and clay, and brake them to pieces : then was
“the iron, the clay, the brass, the silver, and
“the gold, broken to pieces together, and be-
“came like the chaff of the summer threshing-
“floors ; and the wind carried them away, that
“no place was found for them ; and the stone
“that smote the image became a great moun-
“tain, and filled the whole earth.”

Dan. ii. 31—35.

Ancient and modern commentators, both Jewish and Christian, who have written on the prophecies, have ever held one uniform opinion, that Nebuchadnezzar’s vision of the great image, and Daniel’s vision of the four beasts were synonymous, and represented the four great monarchies which succeeded each other in Asia, Africa, and Europe ; namely, the Babylonian,
B

the Media-Persian, the Grecian, and the Roman. "The first kingdom," say they, "is fitly represented by the image's head being of fine gold; and by a beast like a lion with eagle's wings, in reference to the great riches, the splendor and extension of the Babylonian territories, and it being the first of the kingdoms, even as gold is the first and purest of metals; the lion being esteemed the monarch of beasts, and the eagle the king of the birds. The eagle's wings are intended to denote the beast's swiftness and rapidity, and the conquests of the Babylonians were very rapid; that empire being advanced to its summit of power within a very few years, by the conduct, and arms of Nebuchadnezzar. The wings being plucked, and the beast lifted up from the earth, allude to the time when the prophecy was delivered, at which period the Medes and Persians encroached on the Babylonian territories; and in the seventeenth year of Belshazzar's reign Babylon was taken, and the kingdom transferred to the Medes and Persians. The beast being made to stand upon its feet as a man, and a man's heart being given to it, Bishop Newton seems to be at a loss to understand, "unless," says he *, "it be an allusion to the case of Nebuchadnezzar, when in his madness a beast's heart was given to him, and after he was restored to his senses a man's heart was given to him again." Notwithstanding at the period the vision of the four beasts was shewn to Daniel, Nebuchadnezzar was dead, and his son Belshazzar, succeeded to the throne of Babylon. And it is said of the beasts, chap. vii. 17, they "are kings, which shall arise out of the earth." "But," continues our author,

* Dissertation on Prophecies, Vol. I. page 229.

“ what appears most probable, is, that after the Babylonian empire was subverted, the people became more humane and gentle, their minds were humbled with their fortune, and they who vaunted as if they had been gods, now felt themselves to be but men.” Others are of opinion the above passage represents the Babylonians being divested of their power and riches, and laid under tribute to their enemies.

Again, the second kingdom, which is represented by the breast and arms of the image, and is said to be inferior to the first kingdom, or Babylonian, as silver is to gold, Josephus and many other learned men, have affirmed to be also included under the hieroglyphic of Daniel's second beast; for, say they, a bear being the most cruel and voracious of all animals, is fitly descriptive of the Medes and Persians, who for their cruelty, and greediness after blood, are justly compared to a bear, and therefore are called upon to arise and devour much flesh: The bear *raising itself up on one side*, relates to the Persians subjecting the Medes at the conquest of Babylon, and soon after raising themselves above them: and *the bear having three ribs in the mouth of it between the teeth*, represents the Medes, Babylonians, and Persians, who are prefigured by the ribs, being reduced to one form of government, and comprehended under one great empire. Sir Isaac Newton, Bishop Newton, and Chandler, assert that the ribs represent the kingdoms of Babylon, Lydia, and Egypt, which were subdued by the Persians, and thus caused the shedding of much blood and human carnage.

The Grecian or Macedonian empire, it is well known, has not only been represented by all

the writers on the prophecies, as alluded to by the belly and thighs of Nebuchadnezzar's great image, but also by Daniel's third beast, the leopard; the belly and thighs of the image, say they, being of brass, is descriptive of the brazen armor of the Greeks, and their weapons of war; and as brass is the most sonorous of all metals, it therefore fitly represents Alexander's military fame, which extended far and wide; and the leopard being spotted, is not only emblematical of the different manners and customs of the nations Alexander conquered, but also descriptive of his own unstable disposition, who was sometimes merciful, sometimes cruel, sometimes temperate, sometimes drunken, sometimes abstemious, and sometimes incontinent. Bochart observes that the leopard is of small stature, but of great courage, so as not to be afraid to engage with the lion, or any other of the largest beasts of prey; in like manner, Alexander, a little king in comparison, and of a small stature, with a small army ventured to attack a king of kings, namely, Darius, whose empire reached from the Ægean Sea to the Indies: "Many," says Bishop Newton, "have pursued their conjectures to a great extent, with much subtilty, and but little solidity:" He conceives that the Grecian empire under Alexander is compared to a leopard having on its back the four wings of a fowl, on account of the rapidity of his conquests, which in a short space of time, namely, twelve years, extended over that immense tract of land, those extensive countries situated between the Adriatic Sea, the Indian Ocean, and the river Ganges, and not only all Asia, but a great part of Europe were subject to his power. The Bishop also adds, that the four heads of the leopard point out the king-

doms into which Alexander's empire was divided by his four captains, namely, Cassander, Lysimachus, Ptolemy, and Seleucus: Cassander reigned over Macedon and Greece, Lysimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria.

The Roman empire also, in the generally received opinion, has ever been supposed to be alluded to by the legs and feet of Nebuchadnezzar's great image, the former of which were of iron, and the latter part of iron and part of clay, and consequently partook of the nature of both; which commentators uniformly state to be also represented by Daniel's fourth beast, that is said to be "dreadful, and terrible, and strong exceedingly, whose teeth were of iron, and his nails of brass; was diverse from the other beasts, devoured, brake in pieces, and stamped the residue with his feet;" since the Romans differed from all other nations, not only in their republican and consular forms of government, but likewise in their strength, their prowess and ferocity, the rapidity of their conquests, and their greatness of power, extent of dominion, and the duration of their empire; therefore they are not only supposed to have been represented by the iron in the feet of the great image, "which breaketh in pieces, and subdueth all things;" but more particularly alluded to by Daniel's fourth beast, which is declared, verse 23, to be "the fourth kingdom which shall devour the whole earth, tread it down, and break it in pieces," which, says Bishop Newton*, was accomplished by Macedon being reduced into a Roman province about 168 years, the kingdom of Pergamus about 133 years, Syria about

* Dissertation on Prophecies, vol. 1, page 234.

65 years, and Egypt about 30 years before Christ.

The horns of the fourth beast, and the toes of the image, Bishop Newton adds*, “are descriptive of the kingdoms into which the Roman empire were divided at its dismemberment, namely, 1. that of the Ostrogoths in Mœsia; 2. the Visigoths in Pannonia; 3. Sueves and Alans in Gascoigne and Spain; 4. the Vandals in Africa; 5. the Franks in France; 6. the Burgundians in Burgundy; 7. the Hureli and Turingi in Italy; 8. the Saxons and Angles in Britain; 9. the Huns in Hungary; and 10. the Lombards at first upon the Danube, and afterwards in Italy.

Mr. Mead, who was esteemed, by some, as the oracle of the age in which he lived, supposes the kingdoms represented by the toes of the image and horns of the fourth beast, to be, 1. the Britons; 2. the Saxons in Britain; 3. the Franks; 4. the Burgundians in France; 5. the Visigoths in the South of France, and part of Spain; 6. the Suevi, and Alans in Galicia and Portugal; 7. the Vandals in Africa; 8. the Alemans in Germany; 9. the Ostrogoths, whom the Longobards succeeded in Pannonia, and afterwards in Italy; 10. the Greeks in the residue of the empire†.

Bishop Lloyd presents us with the following list of the ten kingdoms, and the time of their rise, which he supposes were alluded to by the prophecy: 1. The Huns about A. D. 356; 2. the Ostrogoths A. D. 377; 3. the Visigoths A. D. 378; 4. the Franks A. D. 407; 5. the Vandals 407; 6. the Sueves and Alans 407; 7. the Burgundians 407; 8. the Herules and Rugians

* Dissertation on Prophecies, vol. 1, page 237.

† Mead's Works, book III, page 661.

A. D. 476; 9. the Saxons 476; 10. the Longobards, who began their reign in Hungary A. D. 526, and who were seated in the northern parts of Germany about the year 483*.

Sir Isaac Newton enumerates them thus; 1. The kingdom of the Vandals and Alans, in Spain and Africa; 2. the kingdom of the Suevi in Spain; 3. the kingdom of the Visigoths; 4. the kingdom of the Alans in Gallia; 5. the kingdom of the Burgundians; 6. the kingdom of the Franks; 7. the kingdom of the Britons; 8. the kingdom of the Huns; 9. the kingdom of the Lombards; 10. the kingdom of Ravenna†.

From the above statements it appears obvious, that the most learned men who have written on these prophecies, differ very much in opinion respecting their particular application, which is not to be wondered at, it being inconsistent with the nature of an hieroglyphic, to suppose if beasts represent empires, that the horns of a beast, the weapons nature has formed for its defence and protection, should indicate the dissolution of the empire the beast represents, and refer to the kingdoms into which it would be divided: on the contrary, I presume they allude to the continuation thereof, and represent the kingdoms under its jurisdiction, by whose support and power its existence would be preserved in defiance of its enemies, and from whose exertions it would receive its regular supplies.

Again, in the age in which the above part of the prophecies under consideration is supposed to have been accomplished, anarchy and confusion, in a great measure, extended their empire over the earth: mankind seemed to pursue

* See the Addenda to Lowth's Commentary, page 514.

† See Sir Isaac Newton's Observations on the Book of Daniel, chap. vi. page 73.

eagerly the gratification of every inordinate passion, and to thirst after each other's blood; kingdoms were continually rising and falling, and scarcely any stability was to be found in any government whatever: so great was the depravity of the age, and the disorder of the times; from which it may be inferred, that those nations not being rallied together, or collected under regular and permanent forms of government, and comprised under one empire, which is acknowledged by all parties to be alluded to by the *toes of the great image*, and the *horns of the fourth beast*; it demonstrates, that neither the former nor the latter could have any reference to the kingdoms particularly pointed out and enumerated by either Bishops Newton and Lloyd, Sir Isaac Newton, Mead, or others who have followed them in their explanations of the above visions.

The lion and bear, Dan. vii. 4, 5, could not represent the Babylonian nor the Media-Persian empire, it being declared, verse 17, "These great beasts, which are four, are four kings who shall arise out of the earth;" which evidently refers to a future period of their existence; for, to arise out of the earth, cannot in any point of view, be applied to nations then in existence, namely, the Babylonians, and the Medes and Persians, who subdued them; otherwise there would be a great inconsistency, and a seeming contradiction between the vision, and the explanation thereof; for in ver. 3, the beasts are said to come up from the sea. "I saw," said Daniel, "in my vision by night, and, behold, the four winds of heaven strove upon the great sea;" (emblematical of the agitations and convulsions that would be occasioned by contending nations;) "and four great beasts came up

from the sea, diverse one from another." To reconcile these verses, they must therefore be considered as allegories, which have a reference to powers that were not in existence, or, at least, that had not assumed the state of action the beasts represent.

The first three beasts cannot be considered, with any degree of propriety, to represent the same governments as the first three kingdoms, from their disagreement with each other, and from the circumstances related in sacred and profane history of the Babylonian, Media-Per-sian, and Grecian empires.

"Thou, O king," saith Daniel to Nebuchadnezzar, "art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory: and wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." The first kingdom, or Babylonian government, is therefore not represented by the head of gold, in reference to what it *is to be*, but what it *was*, the first, the richest, and noblest kingdom, as gold is the first, the purest, and most valuable of all metals. The first beast is not only described as arising into existence, but is said to be *like* a lion; that is, as a lion is a beast of prey, so it is supposed to resemble it, and prey on mankind: it is not described as having dominion, but rushing on to the accumulation of power, which is represented by the wings of an eagle, and therefore by no means applicable to the Babylonians in the first year of the reign of Belshazzar, when the prophecy was delivered to Daniel; their government being then on the eve of its dissolution.

The second kingdom, or Media-Persian empire, is said to be inferior only to the Babylonian, as silver is inferior to gold, and to be represented by the breast and arms of the image, which were of silver: the government it represents therefore must be considered to partake of its purity; and as the Medes and Persians bore an equal share in the government of the Babylonian territories they subdued, had but one code of laws, and were united in one great empire; on Darius, the king of Media, and son of Hystaspes, being raised to the throne of Persia by the satrapa, or heads of the seven principal families of Persia, and the unanimous suffrages of the people; the Medes and Persians therefore, with the greatest propriety, are represented by the arms and breast of Nebuchadnezzar's great image.

The second beast is said to be like a bear, that is, as a bear is the most cruel, blood-thirsty, and voracious of all beasts of prey, so would this power be above all others; it being said of the second beast, Dan. vii. 5, "It raised up itself on its side; and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, "Arise, devour much flesh." This certainly indicates that the beast had overloaded its stomach, and glutted its savage nature with blood, so that it could not stand on its feet; which, I presume, has a reference to the ravages the power the beast represents would commit. Neither sacred nor profane history affords sufficient evidence respecting the cruelties of the Medes and Persians, to prove that they are alluded to by the above prophecy, but on the contrary, they describe Cyrus Darius, and his successors, with but few exceptions, as the most just, generous, and humane

monarchs that ever reigned: witness the conduct of Cyrus on entering the Chaldean territories, by permitting his prisoners to return home to their country without imposing any other conditions on them, than their not engaging in war against him; his taking of Babylon with shedding so little blood; his proclamation in favour of the Jews; and Darius not only assisting them in the building of the temple, but also restoring to their use the vessels of gold and silver, that had been taken from them at the Babylonish captivity.

The third kingdom, which is represented by the appellation of brass, said to bear rule over the earth, and included under the metaphor of the belly and thighs of the image, appears to me by no means to refer to the Grecian empire under Alexander the Great, it being confined chiefly to Asia, and of so short a duration*, and historians inform us that whilst Alexander was pursuing his conquests in Asia, the Romans were enlarging their dominions in Europe, and finally brought his empire under subjection to their power. I presume therefore, the Grecian, or Macedonian empire could not be alluded to by the third kingdom; nor can it be represented by the third beast, which is said to be like a leopard, by the beast having four heads, and on its back the four wings of a fowl, which is in no manner applicable to Alexander's empire; for during the existence of its power he was the only head thereof; nor can the allegory allude to the dismemberment of the Grecian empire, as the heads of the leopard were attached to each other as members of one body, which represents

* Alexander died in the 32d year of his age, and 12th of his reign.

a political union together; on the contrary, Alexander's four captains established kingdoms independent of each other, often encroached on one another's territories, and lived in a perpetual scene of warfare, of which the Romans took the advantage, and finally superseded them in their respective governments*.

The fourth beast and fourth kingdom cannot, with propriety, be considered to represent one and the same government, since they do not agree in their representation, nor bear any similitude to each other. The fourth beast is said to be strong exceedingly, the fourth kingdom partly strong, partly broken. The fourth beast, it is also said, shall devour the whole earth, tread it down and break it in pieces; the fourth kingdom only to break in pieces the kingdoms that were represented by the gold, the silver, and the brass, which formed the head, the arms, and breast; and the belly and thighs of the great image. The fourth beast is said to be dreadful and terrible, armed with teeth of iron and nails of brass, the emblems of power and destruction: a beast of prey filled with rage, and issuing forth with the greatest fury. The fourth kingdom the legs and feet of the image is represented by substances that denote strength

* The kingdom of Macedon did not long flourish; for after the death of Alexander, its ruin began. It was then divided into many principalities by his successors, and after them it was continued to the third and fourth generation, but was weakened by itself, and at last overturned by the Romans. Nor yet did it reduce into its dominions all lands and seas. It was not even possessed of Africa, which is of great extent, excepting that part of it which borders upon Egypt, nor did it conquer the whole of Europe, but reached only to Thrace, northward, and westward descended to the Venetian sea.

Hudson's Edition of Dionysius' Roman Antiquities, B. I. p. 2.

and weakness; the former is said to be of iron, the latter of iron mixed with wet or miry clay; which would not unite, but corrode and destroy each other.

The fourth beast is described to have ten horns, and it is said (ver. 8) “ among them there came up another little horn; before whom there were three of the first horns pluckt up by the roots; and behold in this horn were eyes, like the eyes of a man, and a mouth speaking great things;” which by no means corresponds with the hieroglyphic of the fourth kingdom; the feet and toes of the great image, in which there is no alteration until the dissolution of the whole hieroglyphic.

The fourth beast and fourth kingdom cannot represent the Roman empire, as the Romans did not subdue Arabia, nor carry their conquests into Scythia or Turcomania, from whence issued the Turks and Saracens, nor into Sweden and Denmark, and therefore they could not be said to devour the whole earth, tread it down and break it in pieces; on the contrary, they were overcome by their enemies, and destroyed by the ravages of war.

Again; it is notorious, that notwithstanding Theodosius the Great divided the Roman empire into two distinct governments, and left his son Arcadius emperor of the East, and Honorius emperor of the West, yet were not those empires during the existence of the Roman power, divided, as the toes of the great image and horns of the fourth beast, into ten distinct kingdoms.

The horns of the fourth beast are evidently to be considered as kingdoms in existence during the continuation of its power; and cannot have any reference to the nations that subdued the

Roman empire, and established their respective kingdoms on its ruins, as already asserted ; it being said of the fourth beast on its arising out of the sea, chap. vii. 7, "*It had ten horns ;*" and ver. 8, that Daniel "*considered them,*" (or *paid particular attention to them*) "And behold there came up among them another little horn, before whom there were *three of the first horns pluckt up by the roots*, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." And in verse 11, Daniel declares "BECAUSE OF THE VOICE OF THE GREAT WORDS WHICH THE HORN SPAKE *he* BEHELD, until the beast WAS SLAIN, AND HIS BODY DESTROYED." Again, from ver. 21 to 27, this horn is represented as making war with the saints, and prevailing against them, changing times and laws, until the Ancient of days came. At which period, according to the tenor of this prophecy, judgment shall be given to the saints of the Most High, and they shall possess the kingdom, and dominion, and greatness of the kingdom under the whole heaven. So also, when the stone that was cut out of the mountain strikes the great image on its feet, which represents the period of the dissolution of the fourth kingdom. It is said, "The stone that was cut out of the mountain became a mountain, and covered the whole earth ;" which, I presume, has a reference to the universal spread of the gospel, and the establishment of Christ's spiritual kingdom over all nations, and people, and tongues. All these things considered, and that the Roman empire was abolished in Europe in the reign of Augustulus, A. D. 475, and in Asia in the reign of Constantine-Palæologus, A. D. 1453, they de-

monstrate that the fourth beast, and fourth kingdom, do not represent the Roman empire.

Again, Daniel is commanded, chap. xii. 4, to shut up the words and seal the book of his prophecies, even to the time of the end ; and in ver. 9, the words thereof are positively declared to have been sealed up unto the time of the end, which period is declared by the angel John saw to be in the days of the voice of the seventh angel, when he shall begin to sound ; for it is said, Rev. x. 7, “ THEN the mystery of God *should* be finished, *as he hath declared to his servants the prophets.*” Josephus, therefore, and those that have followed him in their application of the fourth beast and fourth kingdom to the Roman empire, must have been led into an error ; otherwise the above passages cited from Daniel and the Revelations, could not be said to be literally true, as the period in which Josephus lived could not with the least propriety be said to have been the time of the sounding of the seventh trumpet, or the time of the end, as it respects either the Jews or the Gentiles, but the commencement of the judgments which God threatened to pour out on the former for their abominations and wickedness, and the beginning of a glorious epoch for the latter, the commencement of the kingdom of the Messias, in whom all the nations of the earth shall be blessed ; and who is declared, Luke ii. 32, “ to be a light to lighten the Gentiles, and the glory of his people Israel.”

In order to ascertain with a degree of certainty the true meaning of the allegory under consideration, and to point out the harmony and consistency of the prophetic writings under the Jewish and Christian dispensations, we shall endeavour to follow in a minute manner the ideas

revealed to Daniel, as they stand on record, and trace their connection with other parts of the sacred writings; shew how far the prophecy has been accomplished by the revolutions that have taken place in the Babylonian, Media-Persian, Roman, and Turkish Empires; and what part thereof remains yet to be fulfilled.

DANIEL'S EXPLANATION OF THE VISION.

“ Thou O King, art a king of Kings: for
 “ the God of heaven hath given thee a king-
 “ dom, power, and strength, and glory; and
 “ wheresoever the children of men dwell, the
 “ beasts of the field, and the fowls of the hea-
 “ ven, hath he given into thine hand, and hath
 “ made thee ruler over them all: thou art this
 “ head of gold; and after thee shall arise an-
 “ other kingdom inferior to thee; and another
 “ third kingdom of brass, which shall bear rule
 “ over all the earth: and the fourth kingdom
 “ shall be strong as iron; forasmuch as iron
 “ breaketh in pieces, and subdueth all things;
 “ and as iron that breaketh all these, shall it
 “ break in pieces and bruise: and whereas thou
 “ sawest the feet and toes part of potter's clay,
 “ and part of iron: the kingdom shall be di-
 “ vided, but there shall be in it of the strength
 “ of the iron, forasmuch as thou sawest the
 “ iron mixed with miry clay, and as the toes of
 “ the feet were part of iron, and part of clay;
 “ so the kingdom shall be partly strong and
 “ partly broken: and whereas thou sawest iron
 “ mixed with miry clay, they shall mingle
 “ themselves with the seed of men: but they
 “ shall not cleave one to another, even as iron
 “ is not mixed with clay: and in the days of
 “ these kings shall the God of heaven set up a
 “ kingdom, which shall never be destroyed; and

“ the kingdom shall not be left to other people,
 “ but it shall break in pieces, and consume all
 “ these kingdoms, and it shall stand for ever :
 “ forasmuch as thou sawest that the stone was
 “ cut out of the mountain without hands, and
 “ that it brake in pieces the iron, the brass, the
 “ clay, the silver, and the gold, the great God
 “ hath made known to the king what shall come
 “ to pass hereafter : and the dream is certain,
 “ and the interpretation thereof sure.”

God superintends the government of the world, raises up kingdoms and casts them down from their summit of power ; *he measureth* the waters in the hollow of his hand ; *meteth* out the heavens with a span ; *comprehendeth* the dust of the earth in a measure, and *weigheth* the mountains in scales, and the hills in a balance ; *he subverteth* the counsels of the ungodly, and *frustrateth* their devices, *bringeth* princes to nothing, and *maketh* the judges of the earth as vanity ; *he moweth* down the wicked as the grass of the field, *rooteth* them up, and *burneth* them as *stubble*, or *bloweth* on them and they wither, and his whirlwind carrieth them away ; and before whom nations are but as the drop of a bucket, the small dust of a balance, less than nothing, and vanity. These, are truths interspersed throughout every part of the sacred writings, form a prominent feature in this prophecy, and are confirmed and established by innumerable instances recorded in the various histories of all ages and all nations ; the awful dispensations of God’s judgments that have been poured out on guilty nations, on the impenitent and profligate ; the wicked and abandoned. The great occurrences and important revolutions that have taken place among the empires, kingdoms, nations, and governments of the earth,

have been foretold in the prophetic writings; some one, two, three, and four thousand years previous to their accomplishment, and in several instances described in a very minute and particular manner.

Babylon, the capital of the empire first under consideration, was one of the most ancient cities in the world: it was founded by Nimrod*, not long after the building of the famous tower of Babel, and was enlarged and beautified by Semiramis†; but Nebuchadnezzar was the person who put the finishing hand to it. The whole city stood on a large flat, about 234 miles from the gulph of Bassora, and 420 from Jerusalem. It consisted properly of two parts, which were divided by the river Euphrates. That part of it

* Nimrod was a descendant of Ham, the younger son of Noah. His lot chanced to fall into a place infested with wild beasts in Asia, and being of a courageous disposition, he therefore betook himself to the exercise of hunting, and by drawing together a company of stout young fellows, not only cleared the country of such dangerous creatures, but, procuring himself likewise great renown by his other exploits, he raised himself at length to the dignity of a king, the first king that is supposed to have been in the world. He not only built Babylon, the capital of his empire, but laid the foundation of three other cities, viz. Erech, Accad, and Calneth, in the neighbouring provinces, and so passing into Assyria, and enlarging his territories there, he built Nineveh, Behoboth, Calah, and Beser, which was afterwards called Larissa, situated upon the Tigris.

† Semiramis, Queen of Nineveh, was the wife of one Mnemon, a captain of Ninus's army, the king of Nineveh, who fell in love with her, and prevailed with her husband to consent to his having her for his wife, by giving him his own daughter in marriage in lieu of Semiramis. During his life-time she bore a great sway in the administration of public affairs, and after the death of Ninus continued in the government with the consent of her subjects. She removed her court from Nineveh to Babylon, which she inclosed with a wall, and adorned it with many sumptuous buildings. She carried on a long and unsuccessful war against India; and being tired out by misfortunes, she resigned the crown and authority to her son, after she had reigned 42 years; and soon after died, A. M. 2059.

which was on the east side of the river, was the old city, the other on the west side was added by Nebuchadnezzar, and the whole formed a square of a hundred and twenty furlongs, or fifteen miles every way, which made its whole circumference exactly threescore miles. The thickness of its walls were eighty-seven feet, their height three hundred and fifty; and their compass four hundred and eighty furlongs. They were built of large bricks, some of which were burnt in kilns, others dried in the sun, and cemented together with bitumen, a glutinous slime which issues out of the earth in that country, binds stronger and firmer than lime, and grows harder than brick and stone. In the whole compass of the wall there were one hundred gates, five and twenty on each side, all made of solid brass, between which on the top of the wall were three towers at equal distances from each other, and one large tower on each corner of the wall, which formed the angles thereof; and the whole was surrounded with a deep ditch, out of which the materials were taken for the building of the wall, which was filled with water from the river.

Answering to every one of these gates was a bridge over the ditch, and a street which led from gate to gate through the city, so that the city contained fifty streets, each of them fifteen miles long, whereof twenty-five going one way and twenty-five another, they crossed each other at right angles, and divided the city into 676 squares of four furlongs and a half on every side, and two miles and a half in compass; in the front of which on every side towards the streets, which were one hundred and fifty feet broad, stood the houses, which were magnificent, being all of them three and four stories high, and whose fronts were adorned with

all manner of embellishments, and having extensive pleasure grounds, gardens, and other premises backwards ; besides these streets there were four other streets of two hundred feet broad, that went round the four sides of the city, and formed the space between the city and its walls.

The public buildings of Babylon worthy our notice, were four in number ; two on the east side and two on the west side of the city. Those on the east side were the temple of Belus, or tower of Babel, and the palace of Semiramis, which was the old palace of the kings of Babylon ; and those on the west side were the palace which Nebuchadnezzar built, and the hanging gardens which he erected in compliance with the desire of his wife Amylis, daughter of Astyages king of Media.

The temple of Belus was one of the most stupendous, rich, and magnificent works in the world ; it stood on a square of half a mile in circumference, and consisted of buildings one above another, that formed the appearance of eight distinct towers, each of them seventy feet high, and in which were many great rooms with arched roofs supported by pillars, the ascent to which was by steps in a sloping way, from the benching in of the building, which formed eight distinct parapets between the bottom and the top of the edifice, and formed so many stories above each other ; the whole of which were consecrated to an idolatrous use, and each room formed a part of the temple ; but the most sacred part of all, and where the chief devotions were performed, was the uppermost story, over which, on the top of the tower, was an observatory, by the benefit of which the Ba-

bylonians advanced their knowledge in astronomy beyond all other nations.

This tower, and the several rooms in it, were all that was called the temple of Belus until Nebuchadnezzar enlarged it with vast buildings, which were erected in a square of two furlongs on each side; on the outside of these was a wall inclosing the whole, in which were several gates made of solid brass.

This temple stood until the time of Xerxes, who, in his return from Greece, after meeting with a singular defeat, plundered the temple of its immense riches, among which were several statues or images of solid gold, demolished the whole, and laid it in ruins.

The hanging gardens, (says my author) contained a space of four hundred feet square, and were carried up into the air in the manner of several large terraces one above the other, until the highest of them came up to the height of the walls of the city, viz. three hundred and fifty feet. The ascent was from terrace to terrace, by stairs ten feet wide, and the whole pile was sustained by vast arches built upon arches, one above another, and strengthened by a wall of twenty-two feet on its three sides, and others of a proportionable thickness in the fronts of each terrace. On the top of the arches were first laid large flat stones sixteen feet long and four broad; over them was a layer of reed mixt with a great quantity of bitumen; over this were two rows of brick closely cemented together; over these were laid thick sheets of lead, to prevent the moisture from draining away too fast from the earth, which was laid on the terraces in a sufficient quantity as to afford depth enough for the largest trees to take root in it; for in these gardens there was every thing that

could either delight the eye or gratify the curiosity; beautiful and large trees, flowers, plants and shrubs; and to keep every thing verdant and gay in the upper terrace, there was an aqueduct or engine, which drew up water out of the river into a kind of reservoir above, and from thence watered the whole garden.

Nebuchadnezzar was a great and a successful warrior; for, during his father's life-time he commanded the army as general under him, and drove the Egyptians out of Syria and Palestine, took Jerusalem and carried the people away captive; and upon his own accession to the throne he overcame the Phœnicians and Tyrians, overran all Egypt, made it tributary, and returned home in triumph loaded with rich spoils; vainly supposing he had subdued the whole earth. He then commanded men to pay him divine adoration; and for this purpose causeth an image, or representation of himself, to be made of gold and set up in the plain of Dura. It was necessary, therefore, such impious pride should be abased, and that he who set himself above the rank of men, and upon a level with God, should be made sensible of his dependent state by being degraded to the condition of a brute.

The scriptures, however, do not impute the occasion of his pride to the number of his conquests, or the extent of his dominions, but to the state and magnificence of his royal city; in which, as it were, at one view, he saw all the fruits of his martial toils, all the spoils of his many victories, and all the revenues of his vast empire comprised and displayed in their utmost splendor; for, whilst he was walking upon his palace, probably on the very uppermost of the hanging gardens previously described, from whence he had a full prospect of the city, elated

with its magnificence, intoxicated with pride, and forgetful of the threatenings of the Almighty and admonitions of the prophet, Dan. iv. 20 to 27. He exclaimed, ver. 30. “ Is not this
 “ great Babylon that I have built for the house
 “ of the kingdom, *by the might of my power* and
 “ for the *honor of my* majesty,” at which period his sentence was pronounced by a voice from heaven, and the same hour was the thing fulfilled, “ he was driven from men, and did eat
 “ grass as oxen, and his body was wet with the
 “ dew of heaven, till his hairs were grown like
 “ eagle’s feathers and his nails like bird’s claws,” until by the tuition and chastisement of the Almighty, he was brought to a sense of his duty, to acknowledge his power, to humble himself continually before him, and to govern his subjects with justice and equity, ruling with the fear of God. “ I, Nebuchadnezzar, lift up mine eyes unto heaven, and mine understanding returned unto me ; and I blessed the Most High, and I prayed and honored him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom from generation to generation : at the same time my reason returned unto me, and for the glory of my kingdom, mine honor and brightness returned to me ; and my counsellors and my lords sought unto me, and I was established in my kingdom ; and excellent majesty was added unto me.” Ver. 34, 36.

These things demonstrate that at this period, the Babylonian monarchy was the best and wisest government, and as it was the first, so was it the richest, the noblest, and most extensive of all the monarchies alluded to by the prophecy under consideration.

“ Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power,

and strength, and glory ; and wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given unto thine hand, and hath made thee ruler over them all, thou art this head of gold.”

We now proceed to consider in what manner the Media-Persian monarchy, which succeeded the Babylonian, corresponds with the hieroglyphic in the prophecy, the breast and arms of the image which were of silver.

Media and Persia originally were provinces of the Assyrian monarchy, situated in Greater Asia. The capital and seat of government of the former was Acbatania, and of the latter Persepolis.

Arbaces, governor of Media, during the reign of Sardanapalis, (who surpassed all his predecessors on the throne of Assyria in effeminacy, luxury, and cowardice) found means to get into his palace, where in the midst of an infamous seraglio this monarch, attired and painted like his women, was seated among them, and like them employed at the distaff. Beholding a monarch indulging himself in all the most infamous and criminal pleasures, amassing together the wealth of the universe, and wasting the whole of his time in one continual series of debauchery, he was enraged at the spectacle, and not being able to endure that so many brave men should be held under subjection to a monarch more effeminate than the women themselves, and whose vices had degraded him beneath the condition of a brute, he immediately formed a conspiracy against him.

On the first rumour of this revolt the king hid himself in the inner part of his palace ; but being obliged to take the field with some forces he had assembled, he was overcome, and pursued

to the gates of Nineveh, wherein he shut himself, in hopes the rebels would never be able to take so well fortified a city, and stored with provisions for a considerable time. It had been declared by an ancient Oracle, that Nineveh could never be taken, unless the river became an enemy to the city. These words buoyed up Sardanapalus during the great length of the siege, because he thought the thing impossible; but when he saw that the Tigris, by a violent inundation, had thrown down twenty stadia (two miles and a half) of the city-wall, and by that means opened a passage to the enemy, he understood the meaning of the Oracle, and gave himself up for lost. He resolved, however, to die in such a manner as, according to his opinion, should cover the infamy of his scandalous and effeminate life. He ordered a pile of wood to be made in his palace, and setting fire to it burnt himself, his eunuchs, his women, and his treasures, which were immensely great. Thus fell the first Assyrian monarchy in the 747th year before Christ, and out of the ruins of this vast empire were formed three considerable kingdoms; that of the Medes, which Arbaces, the principal head of the conspiracy, restored to its liberty; that of the Assyrians of Babylon, which was given to Belesis, governor of that city; and that of the Assyrians of Nineveh, the first king whereof took the name of Ninus the younger.

The city of Ecbatana, the capital of Media, was founded by Dejoces, and from the peculiarity of its construction, I presume, is worthy our notice; it being an inclosure surrounded with seven distinct walls, at equal distances from each other, which were disposed in such a manner that the outermost did not hinder the parapet of the se-

cond from being seen, nor the second that of the first, and so of all the rest. The situation of the city was extremely favourable for such a design, it being built on a regular hill, whose ascent was equal on every side. Within the last and smallest inclosure stood the king's palace and treasury; in the sixth, which was next to that, there were several buildings for the accommodation of the officers and servants of his household; and the intermediate spaces between the other walls were appointed for the habitations of the people. The first and largest inclosure was about the bigness of Athens.

The prospect of the city was beautiful and magnificent; for besides the disposition of the walls, which formed a kind of amphitheatre, the different colours wherewith the parapets were painted, formed a delightful variety.

Phraortes, the third king of Media, and grandson of Dejoces, was a prince of a very restless spirit, and a turbulent and warlike disposition; and not being content with the kingdom of the Medes, left him by his father, he attacked the Persians, and by defeating them in a decisive battle, brought them under subjection to his empire.

The Persians at this period consisted of twelve tribes, and inhabited only one province of that vast country, which has since borne the name of Persia, and were not in all above one hundred and twenty thousand men; but this people having afterwards, through the wisdom and valour of Cyrus, acquired the empire of the east, the name of Persia extended itself with their conquests and fortunes, and comprehended all that tract of land which reaches east and west from the river Indus to the Tigris; and north and south from the Caspian Sea to the ocean.

The Assyrian monarchy being divided at this period into three distinct kingdoms, as might naturally be expected, it no longer became the terror of the nations ; and since there was no one that exercised a power to restrain them within their respective boundaries, they often encroached on each other's territories.

The Assyrians of Nineveh, the Medes and the Assyrians of Babylon, also became jealous of each other, and were often engaged in war ; but the Medes being the most martial power, extended their conquests throughout the greater part of Upper Asia, which comprehends all that lies north of mount Tarius from Media, as far as the river Halys.

Phraortes, king of Media, elated with the great success and conquests he obtained, ventured to turn his arms against the Assyrians of Nineveh, who at this time, notwithstanding they were weakened through the revolt of many nations, were yet in themselves very strong and powerful, whereupon Nabuchadonosor, king of Nineveh, raised a great army in his country, and sent ambassadors to several nations of the east, to require their assistance against the Medes. They all refused him any succour, and treated his ambassadors with ignominy, which so irritated the monarch, that he swore by his throne he would be revenged, and put every one of them to the sword ; and being roused from that state of lethargy into which he had been involved by his dissipation and effeminacies, suddenly attacked the Medes on the plains of Ragau with what forces he had. Phraortes, not expecting such an opposition, was taken by surprise ; a great carnage ensued ; his cavalry fled ; his chariots were overturned, and put into disorder ; and Nabuchadonosar gained a compleat victory. Thus

taking advantage of the defeat and confusion of the Medes, he entered their country, took their cities, pushed on his conquests even to Esbactana, forced the towers and walls by storm, and gave the city to be pillaged by his soldiers, who plundered and stript it of all its ornaments. The unfortunate Phraortes also, who had escaped into the mountains of Ragau, fell into the hands of Nabuchadonosor, who cruelly caused him to be shot to death with darts, after his return to Nineveh; and vainly supposing he had subdued the Medes to a situation that incapacitated them from their former power; and that he had deterred them in future from offering him any opposition, gave himself up to rioting, and to his favourite debaucheries and effeminacies.

Holofernes was dispatched with the greater part of his forces not only (according to the oath he had taken,) to punish the nations that treated his commands with contempt, but to reduce the whole earth to his obedience, and to oblige men to worship him as a god*.

This cruel and impious expedition of Holofernes gave the Medes an opportunity of recovering their late disasters, and proved fatal to the Assyrian empire. Cyaxares, the son and successor of Phraortes, rallied the scattered remains of his father's troops, made new levies, and not only raised a formidable army, with a view to avenge his father's death, but entered into an alliance with Nabopolasser, who had deposed his sovereign the king of Babylon, and assumed the regal dignity. The Medes and Babylonian armies thus united attacked those of Assyria after their defeat before Buthulia by Judith, totally routed them, and returned to Ni-

* Judith iii. 8.

neveh, Nabuchadonosor having shut himself up therein, in hopes of succour. The city was taken by storm, plundered and burnt, and Nabuchadonosor put to death, and the two armies enriched themselves with the spoils. Cyaxares made himself master of all the provinces under the jurisdiction of Nineveh, and Nabopolasser was content with being established in possession of the throne of Babylou, and his territories secured to him by the destruction of so powerful a foe. The Medes and Babylonians having destroyed Nineveh, became so formidable that Nechao, king of Egypt, alarmed at their great strength, and the dangers to which he was exposed by their alliance, in order to stop their progress, marched at the head of an immense army against them; and from the defenceless state of the Medes and Persian territories, which at this period were without any fortified cities, it may reasonably be presumed he directed his course thither; they having been so rapidly overrun by the Scythians in the reign of his predecessor, and so easily subdued by the Assyrians, their capital plundered, and their country laid waste, as previously recited. From these considerations it is not improbable to infer, (the greater part of ancient history being lost, and only a few fragments preserved,) that the Medes and Persian armies were defeated with those of Babylon when Nechao took Carchemish; and not having any forces to oppose him, that he took possession of the Medes and Persian territories, and overthrew their respective governments, the great object of his expedition.

From the period of the destruction of Nineveh, until Cyrus's visit to his uncle Astyages, king of Media, as related by Xenophon, there is but very little to be obtained respecting the

history of the Medes and Persians excepting what I have related from the history of Egypt, by which we are not only informed that Nechao defeated the Babylonians and overrun the greater part of Asia, but that Nabopolasser king of Babylon, on account of his great age and infirmities not permitting him to head his armies, associated his son Nebuchodonosar, or Nebuchadnezzar, with him in the empire; that he sent this prince at the head of a great army into Asia Major, and that he vanquished the army of Nechao near the river Euphrates, reconquered all the places he had taken, and reduced the revolted provinces to their alliance; it therefore is not unreasonable to suppose from Dan. ii. 37, 38.—iii. 4, 29.—iv. 1, 22. that the kingdoms of the Medes and Persians were included, and during the reign of Nebuchadnezzar were, by the right of conquest, provinces of Babylon, but on account of their former alliance with his father, their respective sovereigns were restored to their titles and honors.

Bishop Newton and others confining the prophecies respecting Babylon to a literal allusion, have evidently run into great errors. The Medes, say they, of all nations, were the most cruel, and are represented by the prophet Isaiah chap. xiii. 18. at the reduction of Babylon, dashing the young men thereof to pieces, having no pity on the fruit of the womb, and sparing no children. Which assertion cannot be supported by any authority whatever, for, on the contrary, it is asserted by historians, Babylon was taken with the shedding of very little blood, there were no acts of cruelty exercised on its inhabitants, and Cyaxares king of Media, and Cyrus king of Persia, were the most humane monarchs that ever reigned; to support which I have selected the following

passage from ancient history, the substance of which is literally true, though several circumstances related of the persons concerned are fictitious; and it is notorious, from the assertions of credible authors, that the vices to which the Medes were addicted, were not cruelty and revenge, but pride, luxury, effeminacy and drunkenness; therefore, Xenophon, at once to reprove and admonish his pupils, and hand down to posterity his utter detestation of those vices, in one of his satyrs against the Medes, introduces Cyrus, whilst only twelve years old, paying a visit to his grandfather Astyages king of Media, whom he represents as richly clothed, his eyes coloured, his face painted, his hair embellished with artificial locks, and his body adorned with jewels, (according to the custom of the Medes) and for whose reception is prepared a sumptuous banquet, in which the philosopher represents Cyrus equipped as a cup-bearer, disclaiming with the greatest irony against the destructive vices of intemperance, which debilitates the body, debases the mind, and degrades the man beneath the condition of a brute.

The same author in his history of Persia and description of the Persians, selects out Cyrus as a transcript of their persons, their manners and their natural tempers and dispositions. “ He, (says Xenophon) was beautiful in his person, and still more lovely in the qualities of his mind: was of a very sweet disposition, full of good nature and HUMANITY, had a great desire to learn and a noble ardor for glory, was never afraid of any danger or discouraged by any hardships or difficulty where honour was to be acquired, *being brought up according to the laws of the Persians*, which were excellent in those days; intemperance, INGRATITUDE and CRUEL-

TY, were crimes that were THE MOST DETESTABLE AMONG THEM, and met with exemplary punishment."

As an instance of the mild deportment of Cyrus toward his enemies, Xenophon also relates that the king of Armenia, who was a vassal to the Medes, looking upon them as ready to be swallowed up on account of the great armies raised against them on their revolt from the Babylonians, refused to pay the Medes their accustomed tribute, and furnish them with the ordinary complement of troops in the time of war, stipulated by a treaty between those nations. This, (says my author) greatly embarrassed Cyaxares, the king of Media, but Cyrus having informed himself of the strength and situation of the country, appointed a great hunting match near their territories, and gave his generals private orders to follow him at a distance with their whole army, by which stratagem he obtained possession of all the strong holds of Armenia, and took the only fortress by surprize. The king of Armenia, conscious of the wrong he had done, and dreading the resentment of Cyrus, did what he could to assemble his forces, but all in vain, every one ran away over the country, to seek a place where they could find shelter, which Cyrus perceiving, informed them by proclamation, that he intended them no harm, and should look upon them as friends if they stayed in their habitations, otherwise he would treat them as enemies.

The king, queen, and princes of Armenia fell into the hands of the Persians, and the whole of their treasure. Cyrus immediately summoned an assembly of the great men of Armenia and the captains of his armies, to which the queen, the princesses, and nobility were ad-

mitted, before which Cyrus caused the king to be brought. When all things were ready and silence was obtained, Cyrus demanded of the king to answer all the questions he should put to him, which the king promised he would. "For what reason," said Cyrus, "have you violated the treaty you signed with the king of Media, by which you was obliged to pay a certain tribute, to furnish a certain number of troops, and not to keep any fortified place in your territories?" "For no other reason," replied the king, "than because I thought it a glorious thing to shake off a yoke, to live free, and to leave my children in the same condition." "It is really glorious," answered Cyrus, "to fight in the defence of liberty, but if any one after he is reduced to servitude, should attempt to run away from his master, what would you do with him?" "I must confess," said the king, "*I would punish him.*" "And if you had given a government to one of your subjects, and he should be found to commit malversations, would you continue him in his post?" "No, certainly; *I would put another in his place.*" "And if he had amassed great riches by his unjust practices." "*I would strip him of them.*" "But what is still worse, if he had held intelligence with your enemies, how would you treat him?" "Though I should pass sentence upon myself," replied the king, "I must declare the truth, *I would put him to death.*" At these words, Tigranes, the son of the king, tore the tiara from his head, and rent his garments; the women burst out into lamentations and outcries, as if sentence had actually been passed on the king.

Cyrus having again commanded silence, Tigranes addressed himself to the following pur-

port. "Great prince, can you think it consistent with your wisdom to put my father to death, even against your own interest?" "How against my interest?" asked Cyrus. "Because he never was so capable of doing you service." "How do you make that appear? do the faults we commit enhance our merit, and give us a new title to consideration and favour?" "They certainly do, provided they make us wiser: for of inestimable value is wisdom; what are either riches, courage, or address, to be compared to it? and it is evident this single day's experience has infinitely improved my father's wisdom. He knows how dear the violation of his word has cost him. He has proved and felt how much you are superior to him in all respects. He has not been able to succeed in any of his designs; but you have happily accomplished all yours, and with that expedition and secrecy, that he has found himself surrounded and taken before he expected to be attacked; and the very place of his retreat has served only to ensnare him." "But your father," replied Cyrus, "has yet undergone no sufferings that can have taught him wisdom." "The fear of evils," answered Tigranes, "when it is so well founded as this is, has a much sharper sting, and is more capable of piercing the soul than the evil itself; besides, permit me to say, that gratitude is a stronger and more prevailing motive than any whatever; and there can be no obligations in the world of a higher nature than those you will lay on my father. His fortune, liberty, sceptre, life, wives, and children all restored to him, with such a generosity; where can you find, illustrious prince, in one single person, so many strong and powerful ties to attach him to your service?" "Well

then," replied Cyrus, turning to the king, "if I should yield to your son's entreaties, what sums of money will you assist us with, in the war against the Babylonians?" "My troops and treasures," said the Armenian king, "are no longer mine, but entirely yours." "But what would you give me," added Cyrus, "for the ransom of your wives?" "All that I have in the world," answered the king. "And for the ransom of your children?" "The same thing." "From this time," said Cyrus, "you are indebted to me the double of all your possessions. And you, Tigranes, at what price would you redeem the liberty of your lady?" Now he had but lately married her and was passionately fond of her. "At the price," said he, "of a thousand lives if I had them." Cyrus then conducted them all to his tent, and entertained them at supper, and before they parted embraced them all, in token of a perfect reconciliation. The next day the king of Armenia sent presents to Cyrus, and refreshments for his whole army, and brought him double the sums of money he was required to furnish; but Cyrus took only what had been stipulated, and restored him the rest; the Armenian troops joined the army of Cyrus, and Tigranes was appointed to the command of them. Again Cyrus, says the same author, established a wonderful order among the troops, and inspired them with a surprising emulation, by the rewards he promised, and by his obliging and engaging deportment towards all. As for money, the only value he set upon it was to give it away; he was continually making presents to one or other, according to their rank or merit, to one a buckler, to another a sword, or something of the same kind equally acceptable. By this generosity, this greatness

of soul, and beneficial disposition, he thought a general ought to distinguish himself, and not by the luxury of his table, or the richness of his clothes, and still less by his haughtiness and imperious demeanour. "A commander could not," he said, "give actual proofs of his magnificence to every body, and for that very reason he thought himself obliged to convince every one of his inclination and good-will; for though a prince might exhaust his treasures by making presents, yet he could not injure himself by *benevolence and humanity*, by being sincerely concerned in the good or evil that happens to others, and by making it appear that he is so *."

Previous to the immediate commencement of the battle of Thymbra, in which Cyrus so singularly distinguished himself for his humanity to the Egyptian troops, and which terminated the fate of the Babylonian empire, as soon as he had finished his sacrifice, given his officers the necessary orders and instructions for the battle, and put them in mind of paying the homage that is due to the gods, every man went to his post. Some of his officers brought him wine and victuals: he ate a little without sitting down, and caused the rest to be distributed among those that were about him: he took a little wine likewise, and poured out a part of it as an offering to the gods before he drank, and all the company followed his example: after this, he prayed to the god of his fathers, desiring he would please to be his guide and come to his assistance, he then mounted his horse and commanded them all to follow him †.

In a few days after the defeat of the Babylonian armies, Cyrus took Sardis, the capital of

* Cyrop. page 44 and 207.

† Cyrop. page 170.

Lydia, by storm: his first care was to preserve it from being plundered; for he perceived the Chaldeans had quitted their ranks, and already began to disperse themselves in several places. He gave all the citizens to understand that they should be preserved, and neither their wives nor children be touched, provided they brought him all their gold and silver. This condition they readily complied with, and Cræsus, the generalissimo of all the forces of the Babylonians and their allies, set them an example, by delivering up all his riches and treasure to the conqueror. Touched with compassion at the misfortunes of this prince, who was fallen in a moment from so great an elevation, and admiring his equanimity under such a reverse of fortune, Cyrus treated him with a great deal of clemency and kindness; suffering him to enjoy both the title and authority of a king, under the restriction of not having the power to make war, by discharging him from all the burthensome part of regal power, and truly enabling him to lead a happy life, exempt from all care and disquiet*.

The above passages selected from the life of Cyrus, by an author of so great veracity as Xenophon, their containing so many particular circumstances respecting events that are well known to have taken place, which coincides with the nature of the Medes and Persian laws, the manner of their education, their mode of government, and what has been previously considered of them, I flatter myself will be esteemed fully sufficient to set aside those false aspersions, which have been propagated by writers on the prophecies, respecting their cruelties, &c. and which could have proceeded from no

* Cyrop. page 184.

other cause, but from a misunderstanding and wrong application of the prophetic parts of the Scriptures.

The prophecies respecting Babylon, as well as those of Tyre and Sidon, have each of them a twofold signification, namely, literal and figurative; in reference to the denunciations of God's judgments against those cities, the occurrences that, in some measure, would take place at their dissolution, and the means by which the final destruction of the Antichristian powers would be accomplished, and the earth be cleansed from all unrighteousness, by the destruction of the dominion and power of Satan. These prophecies appear to me to have been written not only for the reproof, the instruction, and the encouragement of the people of God under the Jewish dispensation, and to stop the mouths of infidels, who deny the divine authority of the scriptures, but also to establish Christians in their most holy faith, bear them up amidst all the calamities to which they would be exposed in the latter ages of the world, and as a mirror present to their views the period when the destruction of all their temporal and spiritual enemies would take place, all the evils to which they are exposed would be banished out of the earth, and when it would be filled with righteousness and peace, the knowledge and glory of the Lord.

The propriety of the hieroglyphic by which the Media-Persian and Persian Empires are represented in the prophecy under consideration, namely, the arms and breast of the image, is demonstrated by the Medes and Persians, as previously considered, not only having been nations which were attached to each other by the strongest ties of friendship, consanguinity, and

interest; but also by their resembling each other in their forms of government, their religious rites, their customs, their laws, and their benevolent dispositions, differing only in their manner of living, and mode of dress, and being finally united under one form of government and one sovereign, namely, Darius, the son of Hystaspes king of Media, who was advanced to the throne of Persia by the satrapa, or heads of the principal Persian families, and the unanimous suffrages of the people.

The breast and arms of the image, also being said to have been made of silver, I conceive has a particular reference to the laws and governments of the Medes and Persians: which, notwithstanding the many acts of injustice and cruelty that have been committed by several of the Persian sovereigns who abused their power, were founded on principles of virtue and justice, benevolence and universal philanthropy; and therefore are fitly represented under the emblem of silver, to denote their purity and excellence.

The duration of the Persian monarchy, and its abolishment, is represented Dan. xi. 2, 3.

“There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.”

These kings, I presume, represent Xerxes, Artaxerxes Longimanus, Artaxerxes Mnemon, and Darius Codomanus; they being the whole of the sovereigns that reigned on the throne of Persia, from Darius, the son of Hystaspes, to the destruction of the Persian monarchy. The

generally received opinion hitherto has been, that they allude to Cambyzes, the son of Cyrus; Smerdis the magician, who usurped the throne of Persia; Darius, the king of Media; and Xerxes, who marched a great army into Greece, and is stated to have been the richest of the Persian monarchs; which application of the prophecy appears to me to be very erroneous, not only on account of Themistocles (who was not a mighty king, but general of the Athenian, Spartan, and Lacedemonian armies) opposing and defeating Xerxes; who, on his return to Babylon, was reduced to so great a state of poverty, as to be under the necessity of plundering the Temple of Belus of its treasures, and demolishing it, in order to supply the exigencies of the state*; but also by its making so great a chasm in the chronology of the Persian kings, which is derogatory to the divine authority of the scriptures: it being inconsistent to suppose, that when prophecy descends to particulars, the circumstances to which it alludes should not correspond with its predictions.

The whole of the chapter, from which this prophecy is selected, appears to me, from the extraordinary sentence by which it is introduced, (*“Now will I shew you the truth,”*) that it is to be considered as a supplement to the whole of the preceding prophecies, or a recital of the subjects to which they refer, divested of the greater part of their ambiguity, by a relation of particular circumstances, that would take place in a regular succession, from the death of Darius, the son of Hystaspes, and which are continued (Chap. XII.) until the end of time.

The first rise of the Media and Persian king-

* Prideux's Connections, Book IV. Part 1.

doms; their alliance with each other; their subduing the neighbouring states; the Assyrian and Babylonian monarchies, as previously considered; their union in the reign of Darius; the conquests of the Persian empire by Alexander the Great, and the dissolution of his power; were represented to Daniel, in the third year of the reign of Belshazzar, by the vision of the ram and he-goat, as recorded Dan viii.

“ I (Daniel) lifted up mine eyes, and saw,
 “ and, behold, there stood before the river
 “ (the river Ulai) a ram which had two horns,
 “ and the two horns were high: but one was
 “ higher than the other, and the higher came
 “ up last. I saw the ram pushing westward,
 “ and northward, and southward; so that no
 “ beast might stand before him, neither was
 “ any that could deliver out of his hand; but
 “ he did according to his will, and became
 “ great. And as I was considering, behold, an
 “ he-goat came from the west on the face of
 “ the whole earth, and touched not the ground,
 “ and the goat had a notable horn between his
 “ eyes. And he came to the ram that had two
 “ horns, which I had seen standing before the
 “ river, and ran unto him in the fury of his
 “ power: and I saw him come close unto the
 “ ram, and he was moved with choler against
 “ him, and smote the ram, and brake his two
 “ horns: and there was no power in the ram to
 “ stand before him, but he cast him down to
 “ the ground; and stamped upon him: and
 “ there was none that could deliver the ram out
 “ of his hand.”

Bishop Newton after reciting several relations of visions, that are affirmed by heathen authors to have been seen at various periods,

which were succeeded by the shedding of much blood, and, in a great measure, resembled the above vision, proceeds as follows :

“ The probabilities of the poets and historians, bear some resemblance to the realities of holy writ : or rather, in this instance of prophecy, as in the ceremonials of religion, and the modes of government, God was pleased to condescend and conform to the customs and manners of the age ; to make thereby a stronger impression on the minds of the people. Such a condescension is not unworthy of the Deity, nor unsuitable to other methods of his Providence, but is rather an argument of his infinite goodness.

“ In the former vision (that recorded Dan. vii.) there appeared four beasts, because four empires were represented ; but here are only two, because here we have a representation of what was transacted chiefly within two empires. The first of the four empires, (that is, the Babylonian) is wholly omitted here, for its fate was sufficiently known, and it was now drawing very near to a conclusion. The second empire in the former vision is the first in this, *and what was there compared to a bear, is here prefigured by a ram* *.”

Notwithstanding I would wish, in every instance, to pay a due respect to men of great abilities, learning, and universal knowledge, yet when they introduce those things that are derogatory to the divine perfections, by endeavouring to support inconsistencies, and gross absurdities in their explanation of the prophetic parts of the scriptures, which have a natural

* Dissertations on the Prophecies, Vol. I. p. 268, 269.

tendency to bring them into contempt I conceive, from conscientious motives, it is my duty as a member of society, a well-wisher to the cause of Christianity, and a promoter of the truth, not only to protest against such proceedings, but to expose the absurdities thereof, in order to reclaim men from the errors into which they have been dragged by the prejudices of education, and to point out to them wherein the harmony and beauty of those revelations consists, that are handed down to us in the writings of the prophets and apostles; by which and the regular accomplishment of those predictions their divine origin is demonstrated.

Hieroglyphics undoubtedly have been used in all ages; and it is by metaphorical expressions that God has made himself known to men, otherwise they could not have formed any ideas of him: so also it hath pleased the Almighty, in order to accomplish the various dispensations of his Providence in the moral government of the world, to make known to men by hieroglyphical representations, or in visions of the night, what should befall them; and to warn those in power of public calamity, in order to preserve life; as in the instance of Pharaoh's dreams, those of his butler, baker, and Joseph's dream of the sheaves; yet in all cases the hieroglyphic corresponds with the nature of the subject, and the occurrences to which it relates, and, if repeated, preserves the same uniformity and consistency of ideas, though they are changed in their representations and appearance, as were Pharaoh's dreams of the seven fat and lean kine, and the seven good and blasted ears of corn, otherwise the intention of those hieroglyphics could not have been understood.

The second and third beast are said to be like a bear and leopard, which are carnivorous and unclean beasts and beasts of prey, provided with weapons to rend and tear to pieces, and whose natures are rapacious and destructive.

The ram and he-goat are clean beasts, domestic animals, which feed on grass, and are useful both for food and clothing.

The ram also is represented to have two horns which were high, but one was higher than the other, and the highest came up last; and to be standing by the river Ulai and pushing westward, and northward, and southward.

The second beast is not only said to be like a bear, which of all beasts of prey is the most voracious, slothful, and sluggish; but it is represented in the prophecy as having overgorged itself with flesh so that it could not stand upon its feet, only rear itself upon one side, and even then, it is said to have three ribs in the mouth between the teeth, and it was called upon to arise and devour much flesh.

The third beast was like a leopard, and had four heads and four wings of a fowl.

The rough he-goat had only one head and one horn which was placed between his eyes; all these things considered, and the circumstances recited of the bear, its voracious, rapacious, malicious, sullen, and sluggish disposition, and its employ as an hieroglyphic not agreeing with what I have previously recited from the history of the Medes and Persians, nor being calculated to represent nations that were in alliance with each other, broke the shackles of their oppressors, and by conquest extended their empire over the earth; and as the leopard's four heads cannot consistent with reason

as an hieroglyphic represent the absolute power of Alexander the Great, who defeated Darius Codomanus, cast down the Persian empire and established that of the Macedonian or Grecian, which at his death became extinct, and was divided into distinct kingdoms continually at variance with each other; demonstrates, that the beast described to be like a bear, Dan. vii. nor that which was like a leopard, represent either the Media-Persian, the Persian, or the Macedonian empires.

The assertion therefore of Bishops Newton and Lloyd, Sir Isaac Newton, Mead, and almost all the writers on the prophecies, that Daniel's vision of the four beasts, chap. vii. and that under consideration of the ram and he-goat, chap. viii. are to be considered synonymous, notwithstanding the omission of the first and last kingdom, which is represented in chap. vii. by the first and last beast, which they state alludes to the Babylonian and Roman empires; appear to me to be trespasses on common sense of so absurd a nature, as to deserve censure even in the meanest capacity, much more so in men of such genius and abilities.

Again, horns being the emblems or symbols of regal power, and when attached to the head of a beast, denote either nations in alliance with each other or sovereigns of the empire. The beast represents it being declared, Dan. viii. 20. that "The ram Daniel saw, having two horns, are the kings of Media and Persia," demonstrates that the hieroglyphic of the ram represents the empire that Cyrus and Darius established at the conquest of Babylon, and that the horns thereof allude to the Medes and Persian kingdoms, during their existence under their respective sovereigns previous to the death

of Smerdis the magician, when they were united into one vast empire by the accession of Darius king of Media to the throne of Persia.

The horns of the ram being high, evidently refer to the martial ardor that was infused throughout the Media-Persian dominions after the rise of the Persian monarchy, their active and enterprizing natures, and continual perseverance in the cause of liberty and the vast conquests they obtained, by which they exalted themselves above all other nations. "One (horn) was higher than the other, and the higher came up the last."

The Medes met with many repulses from their formidable neighbours: at one period the Scythians overrun and plundered their territories, at another period the Assyrians of Nineveh crushed their power, and notwithstanding by their alliance with the Babylonians, they triumphed over their enemies; yet this period of their prosperity was but of a short duration, for Nechao king of Egypt being alarmed at the danger to which his territories would be exposed by so formidable a confederacy, and jealous of their growing power, marched at the head of a powerful army into Asia Minor and overrun the Media-Persian territories, which Nebuchadnezzar reconquered as previously observed, and by which means Media and Persia again became kingdoms under the Babylonian empire.

As the Medes revolted from the Assyrian monarchy and established their kingdom many years previous to that of the Persians, it corresponds with the hieroglyphic of the first horn of the ram; and notwithstanding the Persians were the weaker power, and many years tributary to the Medes: these kingdoms were of but little importance until the reign of Cy-

rus, by whose wisdom and valor they not only extricated themselves from their embarrassment and asserted their independence, but also cast down the Babylonian monarchy, and extended their power north and south over that immense tract of land between the Caspian and Euxine seas; and Ethiopia and the sea of Arabia; and east and west between the river Indus and the Ægean sea; so also it is well known that the Persians not only were a more warlike people than the Medes, but that their empire existed nearly two hundred years after that of the Medes became extinct, viz. from Darius the son of Hystaspes, to the conquest of Persia by Alexander the Great; it is obvious therefore, that the kingdom of Persia which arose after that of Media, rivaled them in power, and was of a longer duration than that of the Medes, and therefore is clearly pointed out by the higher horn of the ram.

Cyrus, the hero of the Persians and founder of that monarchy, Herodius informs us*, was the son of Cambyzes, a Persian of an obscure birth and fortune, to whom Astyages king of Media had married his daughter Mandana, on account of his being warned by a frightful dream, that a son who would be born of his daughter would dethrone him. This daughter being delivered of a son, the king commanded Harpagus one of his principal officers to destroy the infant, instead of which he put it into the hands of one of the king's shepherd's and ordered him to leave it exposed in a forest, but the child being miraculously preserved and secretly brought up by the shepherd's wife, was afterwards known to be so by his grandfather,

* Her. 1. 1. c. 107.

who only banished him to the remotest parts of Persia, and vented all his wrath on the unfortunate Harpagus. Several years after, young Cyrus being informed by Harpagus who he was, and being encouraged by his councils and remonstrances, raised an army in Persia, marched against Astyages, came to battle and defeated him, and so transferred the government of those nations from the Medes to the Persians.

Ver. 4. "I saw the ram pushing westward, and northward, and southward, so that no beast might stand before him, neither was there any that could deliver out of his hand."

Under Cyrus the Persians pushed their conquests westward as far as the Ægean sea, and the bounds of Asia; northward they subdued the Armenians, Cappadocians and various other nations; and southward they conquered Egypt, if not under Cyrus as Xenophon relates*, yet most certainly under Cambyses the son and successor of Cyrus; and as the conquests of Darius and his successors were considerable in the East, of which there is no notice taken in the prophecy before us, I presume the exploits of the ram do not represent the conquests of the Medes and Persians subsequent to Darius's accession to the throne of Persia, it being the period of the termination of their existence as separate kingdoms represented by the horns of the ram.

Again, the correspondence between the 5th, 6th, 7th, and 8th verses of chap. viii. and the 3d, and 4th verses of chap. xi. fully confirms what I have previously asserted, that the prophecy of the four kings, is intended as a supple-

* Cyrop. l. 8. p. 233.

ment to the vision of the ram, in which point of view I shall consider it; it being evident that the circumstances recited in Dan. xi. refer in a particular manner to those revolutions which took place at the fall of the Persian, Grecian, and Roman monarchies.

Ver. 2. chap. xi. "Now will I shew thee the truth." This passage appears to me, as if the angel should have said to Daniel, Be not deceived, you are not to suppose that by the ram's pushing westward, and northward, and southward, in the vision you previously have seen on the banks of the river Ulai, that the conquests of the Persians will be limited to these directions. No. "There shall stand up yet three kings in Persia, and the fourth shall be far richer than they all, and by his strength through his riches, he shall stir up all against the realm of Grecia." For the visions of Nebuchadnezzar's great image, as well as that of the ram and he-goat, are not merely intended to satisfy the idle curiosity of individuals as to what kings possessed the thrones of Persia or Greece, or what exploits they performed, but rather the regular succession of those monarchies specified in the following verses; and particular circumstances that would attend their dissolution, which is calculated to convey divine instruction to the people of God in every age of the world, by the establishment of the divine authority of the scriptures at the various periods of their accomplishment.

Darius Codomanus by the accumulation of the wealth of his predecessors, and what he collected from various quarters, was evidently the most powerful and richest of the Persian monarchs: of his riches we may form some faint idea from the description handed down in

history; of Darius's equipage, his chariots, and retinue, and not only the vast profusion of silver and gold and all manner of precious stones seen among such a numerous army, as that which he brought to oppose Alexander king of Macedon, but also the immense riches Alexander found in the public treasuries.

Agreeable to the prophecy before us, the Persian monarch "through his great power and *riches*," collected this army from all parts in order to stop the progress of the Macedonians who had made great inroads into his territories.

"Xerxes (says Bishop Newton*) was the principal author of the long wars and inveterate hatred between the Grecians and Persians; and as he was the last king of Persia who invaded Greece, he is mentioned last." Again, Jerome declares, that "the prophetic spirit is not careful to preserve the order of history, but only to glance at the things which are more remarkable†; as in this instance, of omitting the whole of the Persian kings that succeeded Xerxes in the government of the Persian empire." Whereas I presume the contrary was the case; for the dissolution of the Persian empire being the subject matter of the prophecy before us, it is reasonable to suppose, the opposition Alexander met with from Darius Codomanus‡ would form a prominent feature in the allegory, instead of circumstances so very remote from the subject as Xerxes' expedition into Greece, which without exception demonstrated the madness and

* Dissertation on the Prophecies, Vol. I. page 304.

† See Jerome on the passage. Coll. 1121, in the Benedictine edition.

‡ Darius's army at the battle of Issus, amounted to 600,000 men, and in that of Arbela, to 110,000. See Plutarch's Life of Alexander, Book II. cap. 8.

folly of its author, and deserved only contempt; instead of which it has hitherto been considered as the principal subject of prophecy.

The dissolution of the Persian empire is thus described, chap. viii. 5, 6, 7. “ And as I was considering, behold an he-goat came from the west, on the face of the whole earth, and touched not the ground, and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I (Daniel) had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns, and there was no power in the ram to stand before him, but he cast him down to the ground and stamped upon him; and there was none that could deliver the ram out of his hand.”

Of all the allegorical descriptions contained in the prophecies of Daniel, of revolutions that were to take place; there is not any one more pointed and minutely correct than the prophecy before us, of the fall of the Persian monarchy in the reign of Darius Codomanus, and the succession of the Macedonian empire. Heathen authors inform us, that Caranus the first king of Macedon, going with a multitude of Greeks to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guide to empire; and seeing a herd of goats flying from a violent storm, he followed them to Edessa, which he chose for his place of residence, and called it *Ægae*, or the Goat's Town; and the people, *Ægaedæ*, or the Goat's people; and he chose a goat for his ensign or standard; the hieroglyphic therefore, is strictly applicable

to the kings of Macedon. Alexander, chap. viii. 21. is denominated the first of the Macedonian kings; and in chap. xi. 3. a mighty king that should do according to his will, and rule with great dominion. Alexander consolidated all the petty kingdoms of Greece under his empire, which was the first established after the fall of the Persian monarchy. The goat is described, chap. viii. 5. as coming from the West to meet the ram, and with such rapidity as not to touch the ground. Alexander's territories being to the westward of Persia, his conquests of course were to the eastward, and it is remarked by historians, that they were so rapid that he, comparatively considered, might be said to fly over the ground.

The goat is said to have had a notable horn between his eyes, emblematical of that regal power and absolute authority with which Alexander was invested. The goat, "came to the ram which was standing beside the river Ulai;" Alexander attacked Darius on the banks of the river Pinarus, which divided the plain of Issus into two parts. "The goat ran unto the ram in the fury of his power." Though Alexander's army was situated on the opposite side of the river, he suffered it not to stop his progress; the whole of his forces plunged into it with great impetuosity, and notwithstanding every disadvantage attacked the Persians on the opposite shore sword in hand, and obtained a complete victory. "The goat smote the ram and brake his two horns, and there was no power in the ram to stand before him;" and finally, "The goat stamped upon the ram, and there was none that could deliver him out of his hand." Alexander not only defeated Da-

rius with great slaughter, and vanquished the whole of the forces opposed to him, but took possession of the Media-Persian territories, and Babylon the seat of his empire; and there were none of all the nations that Darius had raised up through his great power, influence, or riches, that could yield him any support or defend any part of his empire from the fury of the conquerors. Alexander obtained possession of all the immense treasures and riches of Persia, he sacked and burned the royal city of Persepolis, Darius was seized and murdered by his traitorous subjects, and wherever Alexander came he routed all the forces opposed to him, took all the cities and castles, and entirely subverted and ruined the Persian empire.

We now proceed to consider, what empire is represented by the belly and thighs of Nebuchadnezzar's great image, which is said to be "A kingdom of brass, which shall bear rule over the earth." "All critics and commentators (says Bishop Newton*) are agreed that the two first kingdoms represented in Nebuchadnezzar's image, were the Babylonian, and the Persian: as to the rest, there hath been some controversy, but with little reason or foundation for it; only that some persons are troubled with the spirit of contradiction, and will dispute about the plainest points." Which the Bishop and all that hitherto have written on the subject, comprises under the three following heads. "That the kingdom of Macedon succeeded the kingdom of Persia†. That the Greeks

* Dissertation on the Prophecies, vol. 1, page 212.

† The kingdom of the Ægeadae, or Macedonian, was founded by Caranus, 200 years before the time of Daniel.—Mead's Works, book III, page 473.

were famous for their brazen armour. And that Alexander commanded that he should be called the king of the world, not that he really conquered, or nearly conquered the whole world, but that he had considerable dominions in Europe, Asia, and Africa, and therefore the Macedonian empire was represented by the belly and thighs of the image." All which from the following considerations, appear to me to be very frivolous and a perversion of the subject.

First. The kingdom alluded to by the prophecy, is not declared to be that kingdom or empire which should immediately follow the second; but "*another kingdom,*" a third kingdom which should arise after it, and which should bear rule over all the earth.

Secondly. It is obvious, that the third kingdom being denominated a kingdom of brass, has evidently a reference to the nature of the government or the dispositions of the people, represented by the hieroglyphic of the belly and thighs of the image.

Thirdly. At the period Alexander was pursuing his conquests in Asia, the Romans were making as rapid progress in Europe towards universal empire.

A "*Kingdom of brass which shall bear rule over the whole earth,*" I presume, represents a kingdom that politically considered, would resemble the nature and properties of brass; a kingdom that would continue for many ages; and a kingdom whose power would be obtained by rapine and blood, as previously observed: for the second kingdom is said to be inferior to the first, as silver is inferior to gold, and the fourth kingdom to be strong as iron, which breaketh in pieces and subdueth all things, the

allegory therefore, has a particular reference to the nature and properties of those metals, of which the image was composed.

Alexander's empire was of but a short duration, he reigned only 12 years, and after his death, the vast territories which he gained by conquest were divided into four distinct kingdoms, as previously observed, which during their existence were continually at variance with each other; and in the course of 28 years his family became extinct, so also from the dissolution of the Persian empire until the government of Asia were encircled within the vast vortex of the Roman power, there was not any nation, kingdom, or people whatever, that could be said to "*bear rule over the whole earth**." Alexander's empire also being denominated, Dan. xi. 3, 5. only a great dominion, demonstrates in conjunction with the circumstances I have previously considered, respecting the third kingdom, (page 54) that the Grecian empire was not represented by the belly and thighs of Nebuchadnezzar's great image, nor those of Seleucidæ, and Lagidæ, for the he-goat being the hieroglyphic of Greece, and the horn between his eyes said to be the first king, *or kingdom*, I presume the above empires are alluded to by the prophecy as preceding the empire, comprehended under the denomination of the belly and thighs of the great image, which empire was that of the Romans,

ORIGIN OF THE ROMANS AND THE ESTABLISHMENT OF THEIR POWER.

Numitor king of Latinum being deposed by his brother Amulius, in order to secure the throne to himself, caused his niece Rhea Silvia,

* See note on page 12.

and only daughter of Numitor, to take upon her the habit of a vestal and vow virginity, but the fair nun, straying from the Temple of Vesta to a retreat of Cupid's, was overcome by one of his votaries, proved pregnant, and brought forth two fine boys, Remus and Romulus; and in order to screen herself from punishment, and cover her infamy, gave it out that she was visited by the god Mars, and forced into his embraces. Amulius however caused Silvia to be confined, and the children to be exposed in a forest on the banks of the Tiber; where, it is said, a wolf who had lost her young found them, nursed and suckled them, and brought them up until they were able to shift for themselves; and being two aspiring youths they collected a banditti of robbers from neighbouring nations, who supported themselves by rapine and plunder. They built the city of Rome, and fortified it to secure themselves from the punishment they merited by their depredations, and notwithstanding they made the city a sanctuary for all fugitive slaves, bankrupts, and criminals, yet had it not have been for the rape of the Sabines it would not have been peopled, and the Roman name must soon have become extinct; for so greatly were they detested by the nations which surrounded their territories, that no one would give them any of their daughters in marriage.

Remus being killed in a quarrel by his brother Romulus, the latter became the sole sovereign of Rome.

Romulus possessed a proud and ambitious spirit, an inordinate desire after power, and an austere, restless, implacable disposition; was continually fomenting quarrels or engaged in war; and notwithstanding he gained considerable advantages over the Ceninians, the An-

temnates, and the Crustumenians; nations contiguous to their territories, with whom he made war; yet so strong was the combination formed against them, and so inveterate was their hatred against the Roman name, had not the Sabine women interfered, which had been carried off by force, and thrown themselves between the two armies, when the Sabines had gotten possession of the Capitol, and put the garrison to the sword, by which they not only obtained a peace, but an union between the Romans and Sabines, it is probable the Romans would then have been totally destroyed; from which union sprang the Roman power.

It was agreed between the Romans and Sabiens that Tatius king of the Sabiens, and Romulus king of the Romans, should reign together; and that Rome should be the capital city of their empire. Tatius chose the Capitol for his residence, and Romulus Mount Palestine; and to check the influence of the Roman senators, he considerably augmented their number.

Romulus by his encroachment on the liberties of the people, his endeavouring to abolish the democratical part of the Roman government, and by his treating the senators with so much imperiousness, was murdered in the midst of the senate; each of the senators concealed a piece of his body under their robe, and made the people believe that he was mounted up to heaven, and taken his residence with the gods.

The Romans also, by provoking the nations which were contiguous to their territories to acts of hostility, in every stage of their power gave them continually an opportunity to add new conquests to their acquisitions, and the vast plunder they obtained by war gave fresh energy to their power. The kingly government of the Romans

existed 245 years ; their republic 478 ; and their imperial government from the death of Julius Cæsar to the taking of Constantinople by the Turks, 1483 years ; by which it appears, that the whole duration of the Roman power was 2206 years.

The breast of Nebuchadnezzar's image being a representation of the Persian empire, from Darius the king of Media's accession to the throne of Persia, until the dissolution of the Persian monarchy in the reign of Darius Codomanus ; and the belly and thighs of the same image, being said to be a kingdom which should have dominion over the whole earth, the empires of Macedonia, of Selucidæ, and of Lagidæ, not coming under that denomination, it naturally follows, that the Romans, at the commencement of their imperial form of government, was the kingdom alluded to by the prophecy ; for, agreeable to the hieroglyphic the belly of the image, Augustus Cæsar, after the death of Mark Anthony, and in the 723d year of Rome, was master of the then known world ; and after the death of Constantine the Great, the Roman power, in conformity to the thighs of the image, was divided into two distinct empires.

Again, the greatness and perpetuity of the Roman power, the baseness of their origin, as well as the degeneracy of their government, the rapacious, the mischievous, and debauched dispositions of the greater part of the Roman emperors, in whom the government was centred, and the cruelties they exercised on those of their subjects who embraced the Christian faith, demonstrates, in conjunction with the circumstances previously considered, the propriety of the application of the third kingdom to the Roman empire ; which, in every point of view, may

be considered under the denomination of a kingdom of brass; and corresponds with the various parts of the hieroglyphic in the prophecy before us*.

We now proceed to point out the propriety and consistency of the application of the fourth kingdom to the Turkish, the Saracen, and the Persian empires, which are comprehended under the hieroglyphic of the legs and feet of Nebuchadnezzar's great image; the former of which were of iron, and the latter, part of iron and part of clay.

First, The Turks and Saracens not only cast down and totally annihilated the Roman power, but superseded them in the government of Asia, extended their dominion over a great part of Europe, and established their respective empires on its ruins.

Secondly, The description of the fourth kingdom, in the prophecy before us, corresponds with every particular circumstance related in the history of the Turks, the Saracens, and Persians; the establishment and progress of their power, their laws, religious rights, and ceremonies; the nature of their political institutions; the prejudices that have existed between them, and the animosities they bear to each other.

Thirdly, By the application of the third kingdom to the Roman empire, and the fourth kingdom to that of the Turks and Saracens, or Persians, the harmony and consistency of the prophecies under the Jewish and Christian dispensations are preserved; every objection removed against the propriety of their predictions, and the period of their accomplishment, by which

* This subject will be considered more fully in Part II, which will contain an explanation of Daniel's Vision of the Four Beasts, Chap. vii.

an attentive observer may discern the rapid progress of the final accomplishment of prophecy in this latter age of the world, and the speedy approach of Christ's spiritual and universal dominion; when the earth shall be filled with the knowledge of the Lord; and when all nations shall serve and obey the Most High.

The Saracens so called, were the native Arabs, a warlike and formidable people, who at the instigation of Mahomet, he being an Arabian, took upon themselves the appellation of Sara-cens, or the descendants of Sarah, the wife of Jacob, instead of Agar her handmaid, according to the etymology of Agarens, by which the Arabians were distinguished, who became Mahomet's first proselytes, put him at the head of their government, and by their native valour extended their dominions over a great part of Persia, Mesopotamia, Palestine, Syria, and Europe; and propagated the Mahometan religion by the sword; which, being a kind of medley made up of Judaism, the several heresies then in the east, and the old Pagan rites of the Arabs, with an indulgence to all sensual delights, did too well answer Mahomet's design, in drawing or forcing men of all sorts to the profession of it, insomuch that it soon gave birth to an empire, which in eighty years extended its dominions over more kingdoms and countries than the Romans could do in eight hundred; and which not only has been but is now one of the great mountains which opposes the progress of the gospel.

Arabia contains above one million of square miles, is bounded by Palestine, Syria, and Diarbeck, on the north: by Eyrak Arabick, and the gulph of Persia, on the east: by the Arabian sea on the south; and by the Red Sea and the Isth-

mus, which divides Asia from Africa, towards the west.

It is generally agreed that the Turks are of Scythian or Tartarian original, which comprises those countries that not only lay to the north of Europe and Asia, but also the north of the Euxine and Caspian Seas, Persia, and the Indies. The Turcae, a Scythian nation, are mentioned both by Pliny and Pomponius Mela ; and notwithstanding we cannot ascertain with any degree of certainty that part of Scythia the Turks possessed, it is evident that they led a rambling life, like the other Scythian Nomades, dwelling in tents, and moving from place to place with their flocks and herds, as they could find water and pastures for their cattle. The great increase of their population, and the barrenness of their native soil, caused them to leave the dreary wilds of Scythia, in order to seek for more hospitable climes ; and being urged by necessity, the want of food, they poured forth in great bodies on the fertile plains of Georgia in the year 844 ; they plundered and ravaged that country, and penetrated as far as Armenia Major, where they fixed themselves for awhile ; and from them this country obtained the name of Turcomania.

About the year 1000 the Sultan of Persia, being reduced very low by the Saracen Caliphs of Babylon, he made an alliance with the Turks, who sent three thousand men to his assistance, commanded by Trangrolipix, by which reinforcement he obtained a signal victory ; but Trangrolipix not being rewarded according to his expectation, it occasioned a new war between the Persians and Turks, in which the Persian Sultan was defeated and killed in the field of battle ; by which Trangrolipix became Sultan of Persia, and, in order to secure the throne to his posterity,

embraced the Mahometan religion. The Turks who were pagans on their coming into Persia, in compliance with the example of their sovereign, inclined to the religion he professed. Trangrolix afterwards marched against the Caliph of Babylon, whom he defeated and killed, but in his attempt to subdue the Arabian provinces he did not meet with success, therefore turned his arms against the inhabitants of Natolia, and the lesser Asia, from whom he obtained considerable conquests ; his successors also remained sovereigns of Persia until the year 1260, when another swarm of Tartars or Scythians broke into Persia, and reduced the Turks to a very low ebb, by possessing themselves of Persia, Assyria, and the lesser Asia ; by which those empires were formed which were comprehended in the prophecy before us, under the denomination of the legs and feet of Nebuchadnezzar's great image ; namely those of the Turks and Persians.

Ver. 40. " The fourth kingdom shall be strong
 " as iron : forasmuch as iron breaketh in pieces
 " and subdueth all things, and as iron that
 " breaketh, all these shall it break in pieces and
 " bruise."

The Turks and Saracens by destroying the Roman power in Asia, and the establishment of their empire on its ruins, by their frequent depredations, history informs us, they committed in Europe ; notwithstanding all the efforts that were used to check their progress, by their opposing the combined powers of Europe, and supporting a war against them in Asia for nearly 200 years, which terminated in their favour, and proved so destructive to their enemies, who were compelled to relinquish their pursuits ; evidently demonstrates the propriety of the Turks and Saracens and Persian empires, being

considered, in the prophecy before us, under the denomination of a kingdom strong as iron.

Ver. 41. “ And whereas thou sawest the feet
“ and toes (of the image) part of potter’s clay and
“ part of iron, the kingdom shall be divided,
“ but there shall be in it of the strength of the
“ iron, forasmuch as thou sawest the iron mixed
“ with miry clay.”

This verse appears to me, to have a particular reference to the conquest of Persia by the Tartars and Scythians, and the establishment of the present Persian empire in the year 1260, as previously observed.

The hieroglyphic before us, the *legs* and *feet* of the image, has evidently a reference to two distinct periods; it being improbable to suppose, that any power could be said, at one and the same time, to be strong as iron and weak as potter’s clay, united together in a formidable body, as were the legs of the image; and separated into various parts, according to the materials of which the feet were composed, “ even as iron is not mixed with clay.”

In this point of view I presume the prophecy alludes to the Turks and Saracens in the first stages of their power by the *legs* of the image; and the Persians and Turks in the last by the feet thereof. The Turks and Saracens being of the same religious principles, and by co-operating together in their expeditions, defeated the combined powers of Europe that were opposed to them, and as iron united in one body, of which the present Turkish empire is composed, and to which they owe the continuance of their power; but the Persians being of diverse opinions respecting the immediate descendants of Mahomet, and from a natural antipathy those nations bore to each other, they formed two distinct empires,

which have ever been in opposition, and by the continual wars that were excited between them, not only weakened the power of the Turks, but prevented them from inundating Europe.

It seems on or about the year 1260, there were two great Turkish families in Persia, viz. the Solzuacian and the Ogyacian. Trangrolipix, the then sovereign of Persia, was the head of the former; and Ottoman, who bore a great sway in the administration, was head of the latter. Trangrolipix being killed by the Tartars and Scythians, the Solzuacian family was entirely suppressed, but Ottoman being an enterprising prince, made himself master of Nice, Prusa, and the greater part of Asia Minor, thereby not only restored his family to their former grandeur, and preserved the Turkish empire from destruction, but reestablished its power, and from whom the present Ottoman family are descended, which in a very particular manner accomplished the prophecy in the verse under consideration. "The kingdom shall be divided, but there shall be in it the strength of the iron."

A great point in dispute between the Turks and Persians, is concerning the immediate successors of Mahomet. The Turks reckoning them thus: *Mahomet*, *Aboubekir*, *Omar*, *Osman* and *Mortis-Aly*, or *Haly*. But the Persians discard *Aboubekir*, *Omar* and *Osman* as impostors, and insist on their *Haly* or *Mortis-Aly* being the immediate successors of Mahomet, and call the people to prayer with these words, *Llala y lala*, *Mortis-Aly vel lala*; for which the Turks abhor them. The Turks and Persians also differ as much about their explanation of the Alcoran as they do about the successors of Mahomet. The Persians hold that

the comments made by *Haly* and his successors the *Imans*, ought only to be regarded ; while the *Turks* adhere to those of *Aboubekir*, *Omar* and *Osman* ; and these in many points are directly opposite to the other. The *Persian* sect, or the followers of *Haly*, are called *CHIA* ; and the *Turks*, who rely on *Aboubekir*, *SUNNI*. Neither of these sects will believe that those of the other can be saved ; but hate one another to a greater degree than they do *Christians* or *Pagans*, so as to hold no communication together, and seldom speak of one another but with imprecations and curses, even in their devotions : all these things considered, and that the *Turks* and *Persians* having possession of those territories in *Asia* and *Europe*, which formerly comprised a part of the *Roman* empire, those nations, therefore, with the greatest propriety, may be said to be represented by the *IRON* and *CLAY*, those contrary substances of which the feet of the image were composed.

Ver. 42. “ And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.”

The toes of the image, by being a natural representation of part of a human body, their not being enumerated in the prophecy before us, and not bearing any tokens of regal power, as is the case in the horns of *Daniel's* fourth beast, I presume they have no allusion whatever to ten distinct kingdoms, but are only a representation of the division of the *Turkish* and *Persian* empires in provinces, under their *Beglerbegs* and *Chams*, who exercised a sovereign power in their respective districts, and in many instances not only excited and supported the most serious rebellions, but in some cases deposed their sovereigns ; by which those empires

may be said to have been *partly strong and partly broken*, and it is notorious that the wars between the Turks and Persians, and the seditions to which their empires have been exposed, were the means of weakening their power, and by which, as well as their effeminacy, voluptuousness and indolence, they are now nearly brought to the verge of ruin.

Ver. 43. “ And whereas thou sawest iron mixt with miry clay, **THEY** shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixt with clay.”

Having clearly pointed out, under the denomination of the fourth kingdom, the establishment of the Turkish and Persian empires, agreeable to the hieroglyphic of the *legs* and feet of the image, and shewn that the former being of iron, and the latter of iron and clay, has a reference to the strength, the progress, and declension of their powers ; from these considerations, and it being positively asserted, ver. 41, that “ the (fourth) kingdom shall be divided,” it appears obvious that those referred to in the above verse, of whom it is said, “ *They shall mingle themselves with the seed of men* ; and that “ *They shall not cleave one to another*,” has a reference to the Turks and Persians tolerating the religion of all nations, and mingling themselves with every denomination of men, yet in their religious rites and ceremonies remaining distinct ; and being actuated by one principle, namely, Mahometanism, resemble each other as the legs and feet of the image. But politically considered, are as particles of iron mixt with wet or miry clay.

Ver. 44. “ And in the days of these kings

shall the God of heaven set up a kingdom, which shall never be destroyed."

Having followed the similitudes in the prophecy before us, as they respect the fall of the Babylonian; the ingress, the progress, and regress of the Media-Persian and Roman Monarchies, and the establishment of the Turkish and Persian empires under the denomination of the fourth kingdom; we now proceed to consider the image in another point of view, viz. spiritually, it being consistent with reason and revelation to suppose that the kingdom alluded to in the above verse is a spiritual kingdom; since the founder of this kingdom is the God of heaven, and its duration eternal. "It shall never be destroyed.—It shall stand for ever." The stone also (ver. 45.) must be considered in the same point of view; for notwithstanding that the Babylonian, the Media-Persian, and the Roman monarchies, have been long since destroyed, and not the least vestige of their power remains, the image is considered in the prophecy before us to be still in existence; and ver. 34, 35, to stand until the stone that was cut out of the mountain strikes it on its feet, and breaks them in pieces; then will the "*Iron, the Clay, the Brass, the Silver and the Gold, BE BROKEN IN PIECES TOGETHER*, and the stone will become a mountain, and cover the whole earth."

Kings, in prophetic language, sometimes relate to individuals at the head of their respective governments; at other times to nations, kingdoms, and empires, which follow each other in their regular succession. The kings in whose days "the God of heaven shall set up a kingdom that shall never be destroyed," I presume

alludes to the Roman, the Turkish, and the Persian empires, according to the explanation I have given of the third and fourth kingdom; for history informs us that the birth of Christ took place in the reign of Augustus Cæsar, and his crucifixion in the reign of Tiberius; and that Christianity was established over the greater part of Asia, Africa, and Europe, by the preaching of the apostles. Notwithstanding they, for the most part, were but poor and illiterate fishermen, and their followers were exposed to the greatest persecution; by which the miracles they performed, the influence Christianity has on the minds of men, the reformation it has produced, and its continuation to the present period, and extension over every part of the earth, evidently demonstrates the truth of the above assertions; the Christian religion to be of God, and the spiritual kingdom alluded to by the prophecy. “The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined; for unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE; OF THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END.—He shall bring forth judgment to the Gentiles.” Isaiah ix. 2, 6, 7.—xlii. 1.

“And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Man being a thinking being, endowed with an immortal soul, whose capacities exceed our conception, evidently possesses two distinct na-

tures, which have different objects of gratification ; and it is universally acknowledged both by ancient and modern philosophers, Jews and Christians, and confirmed by scripture, that men are under the influence of either a good or an evil spirit, by which their actions are regulated, and therefore spiritually considered, every individual, without a single exception, is either a subject of the kingdom of God, or the kingdom of Satan. “ From whence come wars and fightings,” (saith an inspired apostle) “ come they not hence, even of your lusts that war in your members ?” Those whose conduct is contrary to the precepts of the gospel, are said to “ walk according to the spirit of disobedience. If any man have not the Spirit of Christ, he is none of his ; as many as are led by the Spirit of God, they are the sons of God.—He that committeth sin is of the devil.”

The life of a Christian is a spiritual warfare “ against *Principalities*, against *Powers*, against the *rulers of the darkness* of this world, against spiritual wickedness (*or wicked spirits*) in high places ;” and the object the Christian has in view is “ an inheritance incorruptible, undefiled, and that fadeth not away.” The primitive Christians were in a particular manner exposed to persecution and affliction. “ They had trials of cruel mockings and scourgings ; yea, moreover, of bonds and imprisonments ; they were stoned, they were sawn asunder, were tempted, were slain with the sword ; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented ; they wandered in deserts, and in mountains, and in dens, and caves of the earth.” The kingdom, therefore, not being “ *left to other people, but shall break in pieces and consume all other kingdoms,*

and stand for ever," evidently represent the period when Christ, by the dispensation of his judgments, will take vengeance on his enemies that obey not the gospel, agreeable to Malachi iv. 1.—Matt. iii. 12.—xiii. 41, 42.—2 Thess. i. 7, 9; when by the demonstrations of his power the kingdom of Satan will totally be destroyed, the church of Christ be delivered from all their adversaries, and when by the influences of his grace he will reign universally over the sons and daughters of men, and all dominions shall serve and obey the Most High.

Ver. 45. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."

The various metaphors, allegories, and similitudes, by which Christ is represented in the scriptures, have evidently different allusions in reference to the manifestations of his love, or demonstrations of his power. Under the dispensation of his gospel he assumes the situation of a servant, the affections of a husband, the care of a shepherd, and the meekness of a lamb towards his people; and is said to be their High Priest and King. He is described as the Rock of Ages and the foundation and corner-stone of his church. To his enemies, who reject the gospel, he is a stone of stumbling, a rock of offence, a man of war filled with jealousy and rage; a roaring lion; a consuming fire. By the dispensations of his judgments he is represented as drying up rivers and pools of water; laying mountains waste, and breaking them in pieces; making the hills as chaff, and ruling the na-

tions with a rod of iron ; and under the appellation of a stone in the prophecy, to break the image in pieces, so as it became as the chaff of the summer threshing-floor ; and in Matt. xxi. 44. by the same figure, to grind his enemies to powder.

As Christ is said to be the root and offspring of David, and the lion of the tribe of Judah, and represented by the stone in the prophecy, it is evident the mountain from whence the stone is said to have been cut out represents the Jewish nation, by his being numbered with transgressors, and suffering an ignominious death. The preceding verse also having been considered in reference to the kingdom of Christ under the denomination of a spiritual kingdom, and the feet of the image to represent the Turkish empire, from the connection the different parts of the prophecy bear to each other, and the tenor of those passages just recited, it may reasonably be inferred that the stone striking the image on the feet, has a reference to the awful dispensations of those judgments with which the nations of Europe and Asia have of late been visited, and which are the forerunners of still greater calamities, the purport and final termination of which appears to be not only the destruction of the Mahometan and Antichristian powers (whose countries have been made the seat of war) but the utter abolishment of their pernicious errors and delusions ; they being the great mountains which retard the progress of the gospel, and kingdoms of Satan, that are set up in opposition to it, and which are prophesied of to be melted with blood ; for since the prophecy has a particular reference to circumstances which have not yet taken place, viz. the breaking in pieces and consuming those spiritual kingdoms which are set up in opposi-

tion to that established by the God of heaven, as previously considered, and which are supposed to have an existence at the period the stone strikes the image on the feet, otherwise they could not be broken in pieces together by the stone: it must be acknowledged, therefore, whilst infidelity and wickedness drag their myriads on in the paths of destruction; whilst religion is so little regarded, or made the object of ridicule or contempt; and whilst Paganism, Popery and Mahometanism, remain, and men are held under subjection to their power, the dissolution of the image, according to the description in the prophecy, cannot with the least propriety be said as yet to have been accomplished.

In the description of the dissolution of the image (ver. 35.) the order is inverted in which its component parts are arranged, ver. 32, 33, which, I presume, intimate that the allegory has a twofold allusion, and that the silver and the gold, as well as the iron, the clay, and the brass, represent not only those religions which are to be abolished, at the dissolution of the image, but the pernicious errors that have been propagated by the kingdoms the image represents, and the systems by which they are supported. All the different modes of religious worship may be reduced to two sources, the institutions of God, or the institutions of man; and comprehended under the diverse materials of which the image is composed; gold, silver, brass, iron, and clay. The iron and clay is admirably adapted to represent the Mahometan religion, which is that of the Turks and Persians. It is described under the denomination of iron, by its being first established by the sword, and by which its continuation is preserved; as those of that persuasion are prohibited, under the penalty of death, from any

innovations whatever, in the fundamental articles of their faith. They also are excluded from reading any other books of theology than the Alcoran, by which it is asserted that Christ did not suffer death ; that the doctrines his apostles taught are not to be admitted for the rule of faith ; that of all the revealed institutions in the world, those in the Alcoran are only divine and perfect ; and that man is not JUSTIFIED BY FAITH in Christ, he being a mere creature ; BUT BY WORKS enjoined by the Mosaic law and the Alcoran.

The Mahometan religion is a composition of the errors and superstitions of the Greek and Romish churches intermixt with Paganism, certain institutions under the Mosaic law, and absurdities which have neither reason nor probability to support them, nor any authority whatever but what is grounded on imposition and falsehood ; it therefore may fitly be compared to a rude chaos ; an indigested heap ; a mixture of particles of iron with wet or miry clay.

The brass, of which the thighs and belly of the image is composed, appear to me to represent the Roman catholic religion, from its resemblance to Christianity, and being impregnated with the most pernicious errors and delusions ; and therefore fitly represented under the appellation of brass.

The church of Rome, filled with presumption and spiritual pride, calls herself the mother and mistress of all churches ; and not only asserts that she has a right to explain the scriptures according to her traditions, but that they are infallible, and of greater authority than the writings of the apostles ; and that a due observance of the rites and ceremonies appointed

by her bishops and pastors are the only means by which eternal salvation is to be obtained *. She has reversed the prohibition in the second commandment of worshipping images, to an injunction to pay them due reverence. She has established the invocation of saints, placed the Virgin Mary above Christ, and introduced in his stead penance and purgatory for the purification of the soul, and not only attempted to controvert the fundamental doctrines of Christianity, but by her precepts, practices, and persecutions, divested religion of those beauties and excellencies by which she is adorned, namely, meekness, charity, temperance, chastity and universal benevolence ; and placed in their stead cruelty, avarice, pride, superstition, luxury, debauchery, and oppression. And politically considered, the Papistical governments of Europe may, with the greatest propriety, be said to be of the third kingdom as previously stated, the “ kingdom of brass,” since they retain the name, the eagles, the banners, and the whole insignia of the Romans.

Verses 45, 46. “ Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.” “ Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth.”

The breast, the arms, and head of the image, notwithstanding their being composed of silver

* See Pope Pius's Creed.

and gold, the emblems of purity and excellence when the stone strikes the image on the feet in the prophecy before us, meet with the same fate as the brass, the iron, and clay, all are broken to pieces together, and become as the chaff of the summer threshing-floors ; the wind carries them away, so that no place is found for them, and the stone becomes a great mountain and fills the whole earth.

It is well-known that the rites and ceremonies of the Mosaic law, as previously considered, form a part of the Mahometan religion, namely, circumcision, the observance of meats, clean and unclean, times and seasons, and certain washings and external purifications, &c. &c. which are ordinances of God and appointments of man, that are pure in their natures and valuable in their properties, and since the religion of the Jews is at present comprised only in an observance of those external institutions, I presume the Jewish religion and those which are founded on principles of legality and self-righteousness, are represented by the silver and the gold in the image ; for according to scripture prophecy, not only the thick mists of Pagan ignorance and Romish superstition will be dispelled by the radiant beams of the SUN of RIGHTEOUSNESS, but those external parts of religion will be succeeded by a perfect manifestation of the truth, and Christ be all and in all, a great mountain that will fill the whole earth with the knowledge of his glory.

That the sacrifices and external rites and ceremonies of the Jews were appointed to be done away, is demonstrated by circumstances that have taken place ; otherwise God would not have suffered them to have transgressed his law and revolted into idolatry, nor permitted the Romans to have destroyed the temple of Jeru-

saalem, to have put a period to their political existence, and to have caused them to have been dispersed over the face of the earth ; and it is equally evident from the testimony of scripture that the ordinances given to the Jews, and those of the temple delivered at Mount Sinai, were to be succeeded by a new dispensation, the dispensation of the gospel, of which those ordinances were only the shadow.

“ Behold the days come, saith the Lord, that I will make A NEW COVENANT with the house of Israel and the house of Judah ; NOT ACCORDING TO THE COVENANT that I made with their fathers, in the day I took them by the hand to bring them out of the land of Egypt.—But this shall be the covenant that I will make with the house of Israel after those days (the days of their afflictions) saith the Lord, I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS, and will be their God and they shall be my people ; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord.”
Jeremiah xxxi. 31—34.

In the above passage there are two distinct covenants alluded to, viz. an outward and external form of religion, and the internal power of godliness ; the external covenant consisted in an observance of the ordinances and institutions under the Mosaic law ; the internal covenant compriseth the renewal of the power of religion in the soul by the influences of the Spirit of God.

In order to point out the purport of the prophecy before us, it is necessary to consider the three distinct appellations under which Christ is

represented in the prophecy, namely, *the God of heaven*, who set up a kingdom which shall never be destroyed; *the Stone* that smote the image on its feet and broke the image in pieces; and *the great mountain* which filled the whole earth; which I presume, according to other parts of scripture, have each of them different allusions.

The first comprehends the manifestation of God's love and the influences of his grace under the gospel dispensation in the person of Christ Jesus, who is the Messiah alluded to by the prophecies under the Jewish dispensation.

The second is descriptive of the awful dispensations of his judgments, and demonstrations of his power, when he shall arise to shake terribly the earth, and to cleanse it from all unrighteousness,

The third represents the accomplishment of his promises to his church and people, the restoring the whole creation to its primitive beauty and excellence, and filling it with the knowledge of his glory.

That Christ is the Messiah prophesied of in various parts of the sacred records, who established the kingdom previously recited, and who will finally subdue and govern the whole earth by the influence of his grace, and demonstration of his power, and not any earthly potentate whatever, as the Jews vainly suppose, may be demonstrated by the Scriptures that relate to Christ, the numerous circumstances spoken of by the prophets that have been accomplished in him, and those that are fulfilling on the Anti-christian and Mahometan powers.

The promise to Adam was, that the *seed of the woman* should bruise the serpent's head; and to Abraham, that in *his seed* all the nations of the earth should be blessed. Isaiah also, by the

spirit of prophecy, speaking of the incarnation, says, chap. ix. 6, 7. "Unto us a CHILD IS BORN, unto us a son is given, and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, THE MIGHTY GOD, THE EVERLASTING FATHER, the Prince of Peace; of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, TO ORDER IT, and to establish it WITH JUDGMENT AND WITH JUSTICE from henceforth, EVEN FOR EVER." It is therefore obvious the Messiah alluded to by the above passages, must be both God and Man. Christ was born as man, raised to maturity as man, fed as man, slept as man, wept as man, sorrowed as man, suffered as man, and died as man. He triumphed over the powers of darkness, burst the bars of the grave, and ascended to heaven as God. The Scriptures call him God. "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh, and dwelt among us." John i. 1. 14; and established a spiritual kingdom which shall never be destroyed; a throne which shall abide "for ever and ever." Heb. viii. 1; therefore Paul exhorts the elders of Ephesus to feed the Church of God, which he hath purchased with his own blood. Acts. xx. 28.

Unanswerable reasons also, drawn from Scripture, prove him to be God.

First, From these incommunicable properties of the Deity which are properly ascribed to him. HE is eternal as God, and holds the keys of death and hell. Rev. i. 17, 18. HE is infinite as God. Matt. xxviii. 20. HE is Omniscient as God. Matt. ix. 4. HE is Omnipotent and Omnipresent as God. "No man hath ascend-

ed up to heaven but he that came down from heaven, even the Son of Man, *which is in heaven.*—HE that cometh from above *is above all.*” John iii. 13, 31. And finally, HE “will change our vile body that it may be fashioned like unto his glorious body, according to the working whereby *he is able even to subdue* all things to himself.”

Secondly. The acts ascribed to Christ are only applicable to the divine nature.

HE is said to be the author of our election. John xiii. 18. To know the secrets of our hearts. Matt. ix. 4. To hear the prayers of his people. John xiv. 14. To judge the quick and the dead. John v. 22. HE creates as God. Coll. i. 16. HE commands as God. Matt. viii. 26, 32. HE forgives as God. Matt. ix. 6. HE sanctifies as God. John i. 12. And HE glorifies as God. John x. 28.

Thirdly. The acknowledgments given to Christ, as the object of divine worship, also prove him to be God.”

HE is believed on as God. John iii. 18. He is loved as God. 1 Cor. xvi. 22. HE is prayed to as God. Acts vii. 59. HE is praised as God. Rev. v. 13; and HE is adored as God. Heb. i. 6. Phil. ii. 10. All these things I say evidently demonstrate from revelation the existence of the Godhead in the person of the Lord Jesus Christ. The kingdom alluded to in the prophecy, as previously considered, may therefore be said to be established by the God of heaven; and those that deny the divinity of Christ oppose a self-evident truth, and attempt to controvert one of the fundamental doctrines of the Christian faith.

The period also spoken of in various parts of the Scriptures for the appearance of the Mes-

siah ; his being cut off for the sins of the people, agreeable to Isaiah liii. 1, 3, 8. by whom he is called the "*Arm of the Lord,*" and "*a man of sorrows and acquainted with grief*;" the circumstances related of Christ, and time of his crucifixion ; the destruction of the temple and city of Jerusalem ; the abolishment of the Jewish government ; the dispersion of the Jews into every part of the known world, and the establishment of Christianity in various parts of Europe, Asia, and Africa, by the preaching of the Apostles, I say are evidences which not only corroborate but confirm the previous assertions, that Christ is the person alluded to by the appellation of the Messiah, or the Prince of Peace.

The abolishment of the Jewish government and establishment of Christianity, is the accomplishment of the prophecy of Jacob, Gen. xlix. 10. " The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be."

The word SHEBET (says Bishop Newton) which we translate sceptre, signifies a rod or staff of any kind, and particularly the rod or staff which belonged to each tribe, or ensign of their authority, the rod or staff of government." The metaphor being applied to Christ's spiritual kingdom, established by the preaching of the apostles, cannot with the least propriety be limited to a representation of a monarchical government and regal power, as some commentators have supposed ; and state that the departure of the sceptre at the coming of the Messiah referred to the abolition of the Jewish monarchy in the person of Herod ; it has equally an allusion to the collecting or gathering a mixed multitude, or a particular people, under bonds of union, either civil or ecclesi-

astical, otherwise the above prophecy could not be said to have been accomplished subsequent to the birth of Christ, but at the Babylonish captivity, there being at that period a suspension of kingly government in the Jewish nation, and consequently a departure of the sceptre. Nor can the metaphor be confined only to the synodical form of government which superseded the monarchical, since neither the one nor the other had any existence at the period the prophecy was delivered, and which Jacob declares "shall not depart from Judah until Shiloh come." These considerations therefore demonstrate that the word SHEBET has equally an allusion to the patriarchal, theocratical, monarchical, and synodical forms of the Jewish government, by which they were united together in a body until the coming of Christ; and under their patriarchs their prophets, and their priests, the rising generations were not only initiated into their mysteries, and instructed in all the ordinances of the Jewish laws, but also made acquainted with the counsel and will of God.

Again. The destruction of the temple and city of Jerusalem, and captivity of the Jews, according to the predictions of Moses, Deut. xxviii. 63—68. is particularly stated by Daniel, chap. ix. 26, to take place after the cutting off the Messiah. "After threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*"

The above passage may not only be consider-

* For a particular explanation of this passage, and its connection, see "Appeal to Reason," 4th edit. from p. 51 to end.

ed as a particular statement of the period when the Messiah would come, and a relation of circumstances that would take place subsequent to it; all which was accomplished after the crucifixion of Christ, and refer immediately to him, but it may also be considered as a disclosure of the great object of the Messiah's mission, viz. "To finish the transgression, to make an end of sin, and to bring in an everlasting righteousness," by his sufferings and death according to ver. 24. and Isaiah liii. 4, 5. for literally the sacrifices and ordinances under the Mosaic dispensation, have no intrinsic value whatever, they being only shadows, Christ the substance; therefore David, by the spirit of prophecy, personating the Messiah, says Psalm xl. "Sacrifices and offerings thou didst not desire; burnt offerings and sin offerings hast thou not required: lo, I come, in the volume of the book it is written of me: I delight to do thy will, O my God, yea, thy law is within my heart." And Heb. x. 5. "Sacrifices thou wouldest not, but a body hast thou prepared me," and as the altar sanctifieth the gift by which it became acceptable with God, so by Christ being God and man, he was a propitiatory sacrifice for sin.

Having considered the competent parts of the image according to their division in the prophecy, as representing *literally* the Babylonian, the Media-Persia, the Roman, and the Turkish empires; and, *figuratively*, those systems which are set up in opposition to the gospel under the denomination of the gold, the silver, the brass, the iron, and the clay, of which the image was composed; and proved that Christ is alluded to by the appellation of the God of heaven, who established the kingdom spoken of ver. 44. We now proceed

finally to shew in a more particular manner, what we are to understand by the stone striking the image on its feet, and breaking them in pieces, and becoming a mountain, and filling the whole earth.

The prophecies which refer to Christ in the sacred records, as previously observed, have evidently a twofold allusion. At one period he is held forth under every tie of nature, paternal, fraternal, and conjugal, and said to be influenced by love, pity, grief, and sorrow; to have bowels of compassion, to bear our infirmities, to weep over our distresses, and to partake of our sufferings. At another period represented under ideas which excite terror and astonishment, or denote destruction, devastation and death; which refer to the influences of his grace, or dispensations of his judgments; and as no tongue can express the greatness of the love of God manifested in the work of redemption, and his forbearance hitherto towards sinners; so also ideas cannot convey the extent of those denunciations on record in the sacred writings against the wicked, the profligate, and the abandoned, and those who despise or reject the admonitions of the gospel, when Christ, by the demonstrations of his power, will arise to purge the earth from iniquity, and visit men for their transgressions. *"He will thoroughly purge his floor, burn up the chaff with unquenchable fire, wash away the filth of the daughter of Zion, and purge the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning."* Matt. iii. 12. Isa. iv. 4,

The prophecies of Balaam also, notwithstanding he was a magician, an idolater, and soothsayer, corroborate the previous assertions,

and disclose many particulars respecting the subject under our consideration. They are of great import and extensive latitude, comprehending within their circuit a period of nearly three thousand three hundred years, and embrace for their object not only the establishment of the Jewish nation in the land of Canaan, their increase and prosperity, the coming of the Messiah, and destruction of Jerusalem; but according to Numb. xxiv. 14. important events that are to take place in “the latter days,” and which are hastening on to their final accomplishment, by the convulsions that agitate the Mahometan and Antichristian powers on the Continent.

That part which relates to the present commotions that agitate Europe, and corresponds with the prophecy under consideration, is contained in the 17th and following verses of Numbers xxiv. which for brevity's sake, and to divest it of a part of its ambiguity, we shall select according to the connection of the subject.

Ver. 17. “There shall come a star out of Jacob, and a sceptre shall arise out of Israel; he that shall have dominion and shall smite the corners of Moab, and *subdue or break down the walls of all the children of Sheth**, ver. 19. and shall destroy him that remaineth of the city.

* The common translation is to *destroy all the children of Sheth*, which appears to me to be very erroneous. “The word *karkar* (says Bishop Newton) occurs only in this place and in Isaiah xxii. 5. where it is used in the sense of breaking down. If by *Sheth* was meant the son of Adam, then *all the children of Sheth* are all mankind; the posterity of Cain and of Adam's other sons having all perished in the deluge, and the line only of Sheth having been preserved in Noah and his family: but it is very harsh to say that any king of Israel would destroy all

Ver. 18. "Edom and Seir shall be a possession for his enemies. Ver. 22. The Kenite shall be wasted until Ashur shall carry him away captive, ver. 24. The ships of Chittim shall afflict Ashur and Eber, and ver. 20, 24. The end of Amalek of Ashur and of Eber will be, that *they* also perish forever (by an interposition of God's judgments) Who shall live when God doth this?"

From the above statement it appears, that there are three distinct periods alluded to by Balaam's prophecy in the verses under consideration, viz. I. The period when the Messiah would come, which according to ver. 19. would be made manifest by his obtaining dominion. II. The period when his enemies would accumulate power, and form two great empires, as represented ver. 18. and III. The period when by the exercise of an omnipotent power (which is alluded to ver. 17, 19, 23.) HE, the Messiah, shall destroy him that remaineth of the city (*mystical Babylon*) and obtain universal dominion.

In the preceding pages, I flatter myself it has been fully proved that Christ is the Messiah alluded to by the prophecies under the Jewish dispensation, and that the progress of Christianity in the time of the Apostles, and their establishment of churches in various parts of Asia, Africa, and Europe, demonstrate the accomplishment of the first part of the prophecy under consideration. The second part also, I presume, has been fulfilled by the revolt of the churches that were established in Asia

mankind, and therefore the Syriac and Chaldee soften it, that he shall *subdue* all the sons of Sheth, and RULE over all the sons of men." Newton's Dissertations on the Prophecies, vol. i. p. 87. *Karkar* means literally, to break down a wall; metaphorically, to subdue or overcome.

and Africa to Mahometanism; and those of Europe to the errors, superstitions, and abominations of popery, which spread their baneful influence over the whole earth, and established their respective systems by the sword; for literally considered, Seir is a name for the mountains of Edom, and the Edomites have long been extinct, they were swallowed up and lost, partly among the Nabathæan Arabs, and partly among the Jews, and the very name was abolished and defaced about the end of the first century after Christ. Again, it is also said of the Jews, "The sceptre should not depart from Judah, and a lawgiver from beneath his feet, until Shiloh come:" and in Deut. xxviii. 63, 64, 68. "Ye shall be plucked from of the land whither thou goest to possess, and the Lord shall scatter thee among all people, from one end of the earth even unto the other, and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone. Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." "Israel doing valiantly," therefore, cannot have a reference to the Jews, but the people of God under the great persecutions to which they were exposed, both from Mahometans and Papists, during the period of their tyranny and power, since history informs us, that those who became the objects of their rage were supported under their sufferings by a divine power, which enabled them to bear the most excruciating tortures, with a fortitude beyond all human conception, and even in the anguish of death to triumph over their enemies.

The third period, which is also represented in Daniel's prophecy by the stone striking the image on its feet, as previously considered, appears to me to be accomplishing, by those awful

judgments that are now abroad in the earth, which demands our serious consideration. The hand of God is stretched forth over the nations, and who shall stay it?

Moab, Sheth, Chittim, Ashur, Eber, Amalek, and the Kenite, according to ver. 14, are borrowed appellations, that refer to nations or people that are now in existence, and which may be traced out by either the geographical situation of the above nations in the time of Balaam, and their relative connections or parallel circumstances, that in a figurative point of view have taken place on the Mahometan and Antichristian powers. See Zeph. ii. 8—12.

Moab, in the time of Balaam, was bounded on the east by the Deserts of Arabia, on the west by the mountains that lie east from the Dead Sea, on the north by the country of the Amorites, and on the south by the brook Zerid, which runs into the Red Sea; the corners of Moab, according to the above statements, represent the countries that surround the ancient situation of Moab, and therefore the smiting "the corners of Moab," has evidently an allusion to the destruction of the Turkish and Persian empires, the propriety of which explanation may be confirmed by several parts of the prophetic writings. "My sword (saith God by the prophet Isaiah chap. xxxiv.) shall be bathed in heaven: it shall come down on Idumea, and upon the people of my curse to judgment. The Lord hath a sacrifice in Bozrah*, and a great slaughter in Idumea. The mountains shall be melted with blood." The prophet Jeremiah also, chap. xlviii. denounces an utter destruction to the Turkish

* Idumea is a name for the southern part of the province of Judea, and Bozrah was the principal city of the Edomites,

and Persian empires in terms similar to the prophecy under consideration: Ver. 42. " Moab shall be destroyed from being a people, because he hath magnified himself against me. Ver. 44. I will bring upon it the year of their visitation, saith the Lord. Ver. 45. A fire shall come out of Heshbon, and a flame from the midst of Sihon, it shall devour the corners of Moab, and the crown of the head of the tumultuous ones. Ver. 47. I will bring again the captivity of Moab in the latter days, saith the Lord. So also chap. xlix. 13. I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach and a curse; and all the cities thereof shall be perpetual wastes. Again, Ezek. xxxix. 17. 20. " Thus, saith the Lord, speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come, gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice UPON THE MOUNTAINS OF ISRAEL, that ye may eat flesh and drink blood; ye shall be filled AT MY TABLE, with horses and chariots, with mighty men and with all men of war, saith the Lord." The pouring out of the seventh vial of God's wrath on the great river Euphrates (the chief river of Turkey in Asia) as represented Rev. xvi. and the waters thereof being dried up according to chap. xvii. 15. is evidently an allegory that conveys the same denunciations against the Mahometan powers *.

" And break down the walls of all the children of Sheth." Sheth being the third son of Adam, from whom the family of Noah was descended, the Children of Sheth comprehends therefore the whole human race, from which it may be fairly presumed, that to subdue or break down all the walls of the children of Sheth, figu-

* See enlarged edition of Prophetic Mirror, page 43.

ratively considered, is to annihilate those base systems and prejudices which retard the progress of the gospel, and to cleanse the whole human race from those impurities, depravities, and sinful inclinations, that as a wall of partition exclude men from that state of felicity our first parents enjoyed, the Christian experiences in a communion with God, or what proceeds naturally from an adherence to the dictates of virtue, humanity, and benevolence, according to 2 Cor. x. 4, 5. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*."

The Kenites, according to Judges i. 16.—iv. 11. were the descendants of Jethro, a priest of Midian, Moses's father-in-law, who returned to his people, and on his account were always treated with respect by the Jews; or they may have been originally the priests of Midian, and therefore those that followed the Jews were denominated Kenites.

The Kenites, according to Numb. xxiv. 21. being spoken of in a parable that has an allusion to the latter days, it appears to me, from the following consideration, that the Kenites represent the ecclesiastics of the Romish church and their dependants.

First, It is said of the Kenites, ver. 21. "Strong is thy dwelling-place, and thou puttest thy nest in a rock."

The ecclesiastical power of Rome, was established on the most permanent basis that could be devised by the wisdom of man, or accomplished by human power; it being interwoven

* See Isaiah ii. 10—21. xxv. 5. 7. 10. 12. Jer. li. 25. 44. 47. 49. Ezek. xiii. 10—14. xxxviii. 20.

with the bonds of civil society, the constitution of nations, and stability of empires ; and not only supported by religious superstitions and prejudices, that were imbibed in the minds of men from their infancy, but also the dread of future punishments ; and, therefore, was represented by a horn in Daniel's fourth beast, which was more stout than his fellows.

Secondly, it is said (ver. 22.) that "The Kenite shall be wasted until Ashur shall carry him away captive:" and of the Roman church that spiritual harlot (Rev. xvii. 16.) in reference to the declension of her power : "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." History informs us, that the power the popes exercised over the nations of Europe, was superior to that of any earthly monarch whatever ; that on the most trifling occasion they cited sovereigns to their tribunal, and imposed on them the most shameful, humiliating, and disgraceful penance, and often cast them down from their thrones ; that the kingdoms and states under their authority by alternatively detaching themselves from their jurisdiction, gradually decreased their power, and that modern reformers by exposing the errors and gross impositions of popery, raised a great opposition to its principles and doctrines, which terminated in the establishment of many protestant churches in Germany and the Netherlands. It is also well known, that Philip the Fourth, by establishing the Anti-gallican church, and Lewis the Fourteenth by invading the ecclesiastical states, detached France from the jurisdiction of Rome, and humbled the haughty demeanor of the papacy ; the revolutions that took place in France com-

pleated their subjugation, and Bonaparte has not only stript the pope, his cardinals and bishops, of their great riches and wealth, but deprived them of their power, and reduced them to the most abject state of slavery ; they being only retained in their respective situations as the tools of state, and agents to support his tyranny. All these things considered, and that the nations specified by Balaam, personate kingdoms or empires in the present age, it may fairly be inferred that the Kenites represent the whole of the Romish clergy and their dependants, who are led into captivity by Bonaparte, and which of course also intimates that Bonaparte is alluded to in Balaam's prophecy, by the appellation of Ashur, the founder of Nineveh ; and it cannot but be acknowledged that the prophecies that relate to Babylon and Assyria have not hitherto been fully accomplished*.

“ And ships shall come from the coast of Chittim, and shall afflict Ashur, and *shall afflict Eber, and he also* shall perish for ever.

The children of Eber were the descendants of Shem, the first son of Noah, Gen. x. 21. and though both sacred and profane history are silent respecting the situation of Eber, yet we may infer from the connection between Ashur and Eber in the prophecy, and their partaking equally of the ravages committed by the ships of Chittim, that the prophecy respecting Ashur and Eber, alludes to nations in the latter days whose territories are contiguous to each other.

“ Chittim, (says Bishop Newton †) was one of the sons of Javan, who was one of the sons of Japhet, by whose posterity the isles of the

* See Emperor of the French, page 1, 6.

† Dissertations on Prophecy, Vol. 1. page 73, 76.

Gentiles (Gen. x. 5.) were divided and peopled, that is Europe, and the countries to which the Asiatics passed by sea, for such the Hebrews called islands. Chittim is used for the descendants of Chittim, as Ashur is put for the descendants of Ashur, that is the Assyrians; but what people were the descendants of Chittim, or what country is meant by Chittim, is not so easy to determine. Critics and commentators are generally divided into two opinions, the one asserting that Macedon and the other that Italy was the country here intended; but wherever the land of Chittim, or the isles of Chittim are mentioned in scripture, there are evidently meant some countries or islands in the Mediterranean, and the ships of Chittim can be none other than the ships of the Romans, whose ambassadors (as recorded by Livy and Polybius) coming from Italy to Greece, and from thence to Alexandria, obliged Antiochus, to his great grief and disappointment, to depart from Egypt without accomplishing his designs."

The application of the ships of Chittim to the Roman navy, appears to me from the following consideration, to be a shameful misrepresentation of the subject.

First, the period when the accomplishment of this prophecy would take place, is not only stated to be in the latter days; when the Messiah, represented by a star and sceptre, shall have obtained dominion, and two great empires under the denomination of Edom and Moab, should have revolted from his government, as previously considered; but it is also clearly stated to be a time of great trouble and affliction, a day when God's judgments would be poured forth on all nations, and extend themselves over

the whole earth. " Who shall live when God doeth this ? "

Secondly, When the accomplishment of this prophecy would be manifested, it would not only excite the attention of the whole earth, and fill men with terror and astonishment, but terminate in a total annihilation of heathen and idolatrous nations. The sceptre (or star) shall smite the corners of Moab, and break down the walls of all the children of Sheth. Amalek, Ashur * and Eber, are to perish for ever."

Thirdly, The period when the prophecy respecting the ships of Chittim, is supposed by bishop Newton to have been accomplished, was not a period of great and general desolation, nor did the Romans afflict the people of the coast of Assyria by a maritime force; but, on the contrary, only sent deputies to Antiochus, commanding him to cease from pursuing his conquests, and to return to his own land †.

* " He also," naturally implies those with whom Eber was connected, that were exposed to the ravages of war; and under the denomination of king of Babylon; Bonaparte, as previously observed, is called (Isaiah xiv. 25.) " The Assyrian," the descendant of Ashur, and who should fall on the mountains of Israel. See also, " Emperor of the French."

† When the two brothers, Ptolemies, *nephews to Antiochus*, were besieged in Alexandria, ambassadors arrived from Rome; the name of one of them was Marcus Popilius Lenas. He found *Antiochus* standing upon the shore, and delivered to him a decree of the senate, which enjoined him to withdraw from the friends of the Roman people; and to be content with his own kingdom. *Antiochus* hesitating to give an answer, Marcus Popilius made a ring round him with his rod in the sand and said, " The senate and the people of Rome order you to make an answer, in the spot where you now stand, what your intention is." At the hearing these words he replied, " Since it is the pleasure of the senate, and of the Roman people, I must withdraw;" and immediately decamped. *Livy*, Book xlv. Chap. 12.

Fourthly, The denunciations in the prophecy being limited to the advantages the people of God would obtain over Gentile nations, they therefore cannot in any point of view refer to conquests the Romans gained over Antiochus, or the inhabitants of Syria and Palestine. (Ver. 14.) “ I (Balaam) will advertise thee (Balak) what this people (the people of God) will do to thy people in the latter days,” namely, those idolatrous and heathen nations Balak had gathered together against Israel.

All these things considered, and not only that the Jewish monarchy, but also the nations spoken of by Balaam, having been long since annihilated, and neither sacred nor profane history bear any record of circumstances taking place similar to those related in the prophecy; but on the contrary, men are at a loss as to the particular applications of the subject; it not only demonstrates that the prophecy of the destruction of Amalek, of Ashur and of Eber, has not been accomplished, but in a great measure points out that the whole of the prophecy under consideration, is an allegory, which represents the destruction of the Mahometan and Antichristian powers.

Josephus informs us, that not only Cyprus was called Chethima, from the descendants of Chethim, but that all islands, and most maritime places, are called Chethim by the Hebrews *; therefore according to the strict sense of the metaphor, the ships of Chittim in the present age, may, with the greatest propriety, be supposed to represent the naval power of Great Britain: since, in a great measure, it has tended hitherto to frustrate Bonaparte's designs;

* Josephus's Antiquities, Book 1. Chap. 8.

and not only been the means of protecting the inhabitants of the British Isles from his depredations, and checked him in his progress, but also *sorely afflicted* those once maritime nations of France and Spain, by destroying their naval power, depriving them of the greater part of their colonies, cutting off their supplies, and annihilating their commerce.

Again, ships coming from the coast of Chittim to afflict Ashur and Eber, demonstrates not only that Chittim represents a maritime power that would afflict the nations alluded to in the latter days by Ashur and Eber, but also a power that would have the command of the seas, otherwise the ships thereof could not have approached their coast; and Asher and Eber must be considered in reference to formidable nations whose navy would be destroyed, from their situation being on the sea coast, and engaged in war with the inhabitants of Chittim, a nation remote from their territories. And it is equally evident from the above considerations, and as Ashur is prophesied of, to carry away the Kenite captive, and that Amalek and Eber should perish for ever, that the prophecy relates to France and Spain suffering greatly from the British Navy, and finally being destroyed by war.

Amalek is said to have been "the first of the nations, but his latter end shall be that he perish for ever," which literally considered, refers to the empire established by Charlemagne, after the fall of the Roman monarchy, as represented by the first beast, Rev. xiii. which empire was transferred to the house of Austria, and is now concentrated in Bonaparte, agreeable to the 11th and following verses of the same chapter. Amalek "perishing for ever," refers therefore to those nations which comprise the body, the head and members of Anti-

christ, according to Rev. xvi. 16. —xix. 17, 21. Ezek. xxxix.—Joel iii. 11. 12.—Isaiah xiv. 25. from which passages, and the previous consideration, it may be inferred that this part of Balaam's prophecy represents the depopulation of France, Spain and Austria, and the total destruction of the Turkish and Persian empires, who are comprised under the appellation of the "*Corners of Moab*," and which figuratively considered are the feet of Nebuchadnezzar's Great Image.

It is said of the destruction of the Antichristian powers, Ezek. xxxviii. 19, 20, 21. "In that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth; and all the men that are upon the face of the earth shall shake at my presence; and *the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.* EVERY MAN'S SWORD SHALL BE AGAINST HIS BROTHER;" which figurative allusions represent general calamities, and point out that the Papistical and Mahometan governments opposing each other by war, would be the means of annihilating the temporal power and dominion of Antichrist, that they would ravage and destroy each others countries, and cause a continual effusion of blood, until that, literally considered, according to Isaiah xiii. 12. "A man will be more precious than gold, even than the golden wedge of Ophir." And to preserve the continuation of the human species throughout those countries which are, and will become the seat of war, as recorded Isaiah iv. 1. "Seven women shall take hold of one man, saying, *We will eat our own bread, and wear our own apparel; only let us be cal-*

led by thy name TO TAKE AWAY OUR REPROACH.
See Luke i. 24, 25.—Gen. xxx. 23.

“ And the stone that smote the image became a great mountain, and filled the whole earth.”

Mountains, in prophetic language, represent vast empires, uncontrollable and unlimitable authority: “ A mountain filling the whole earth,” therefore clearly point out our great Immanuel assuming universal authority over the sons and daughters of men, and by his omnipotent power bearing down all opposition. Farewel then, ye dreary scenes of woe, the horrid din of arms; the thunders and ravages of war. Universal philanthropy shall diffuse its genial influence throughout every order of society, over all nations and kindreds and tongues, and all will be harmony and peace. “ The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them.” The shackles of sin are to be broken, Satan cast down from his throne, chained and shut up in the region of darkness, and the Sun of Righteousness to arise on a benighted world, with healing in his wings, to dispel the clouds of ignorance, of error and superstition, and to chace away every thing that is pernicious, impure and destructive from off the earth †.

But, alas! that happy period not being yet arrived, men still remain under the dominion and power of their lusts; a spirit of impiety and wickedness, of avarice, of covetousness, of extortion and oppression, too much prevails; the moral and political system of nations are

† Isaiah xi. 6. xxv. 5—12. Rev. xx. 2, 3. Malachi iv. 2.

more and more contaminated; intrigue, treachery and deception, are predominant in every class of society, and those in power instead of being actuated by a spirit of philanthropy, exerting their efforts to promote peace, and seeking the happiness and welfare of the subject, are continually causing animosities, creating dissensions, and fomenting war, and men are embruing their hands in each other's blood.

“Wisdom crieth without, she uttereth her voice in the streets. How long, ye simple ones, will ye love simplicity; and fools hate knowledge? Turn ye at my reproof, behold I will pour my spirit unto you; I will make known my words unto you.”

The sword of God is drawn; his hand is stretched forth over the nations, and who shall stay it?

“They that hate knowledge, and do not choose the fear of the Lord, shall eat of the fruit of their own way, and be filled with their own devices; but whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.”

END OF PART I.

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B O O K S.

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Peace with France and Catholic Emancipation repugnant to the command of God.	1	0
Bonaparte Emperor of the French, with an Appeal to Reason on Prophecy	1	6

The Public are most respectfully informed, that Part II. of TRUTH DISPELLING THE CLOUDS OF ERROR, will contain an elucidation of the Vision of Daniel's Four Beasts, chap. vii. To which will be added a Chronological Table of the Sovereigns included in the number 666, Rev. xiii. that the above Publications are reprinted in uniform type, and that the Author's Hieroglyphical Representation of England and France, published in 1804, may be had of J. Pearmain, 206, High Holborn, price 6d.

AN

EXPLANATION

OF

DANIEL'S FOUR BEASTS.

“ **I**N the first year of Belshazzar, king of
“ “ Babylon, Daniel had a dream and vi-
“ sions of his head upon his bed: then he
“ wrote the dream, and told the sum of the
“ matters. Daniel spake and said, I saw in
“ my vision by night, and behold the four
“ winds of the heaven strove upon the
“ great sea. And four great beasts came up
“ from the sea, diverse one from another,
“ The first *was* like a lion, and had eagle’s
“ wings: I beheld till the wings thereof were
“ plucked, *wherewith* it was lifted up from the
“ earth, and made stand upon the feet as a man,
“ and a man’s heart was given to it. And, behold,
“ another beast, a second, like to a bear, and
“ it raised up itself on one side, and *it had*
“ three ribs in the mouth of it between the
“ teeth of it: and they said thus unto it, Arise,
“ devour much flesh. After this I beheld,
“ and, lo another, like a leopard, which had
“ upon the back of it four wings of a fowl;
“ the beast had also four heads; and dominion
“ was given to it. After this I saw in the
“ night visions, and behold a fourth beast,

“ dreadful and terrible, and strong exceeding-
 “ ly ; and it had great iron teeth : it devoured
 “ and brake in pieces, and stamped the residue
 “ with the feet of it : and it *was* diverse from
 “ all the beasts that *were* before it ; and it had
 “ ten horns. I considered the horns, and, be-
 “ hold, there came up among them another
 “ little horn, before whom there were three of
 “ the first horns plucked up by the roots : and
 “ behold, in this horn *were* eyes like the
 “ eyes of man, and a mouth speaking great
 “ things.”

Dan. vii. 1—8.

The whole of the chapter before us considered in a figurative point of view, as relative to revolutions that were to take place, and circumstances to be fully accomplished, naturally conveys ideas to our imagination that excite terror and astonishment, and fills the mind with horror and dismay. Four great wild beasts are represented arising out of the sea in succession to each other, who not only retain those ferocious and sanguinary dispositions peculiar to their species, but endued with qualifications that make them more destructive.

The lion is supposed to be divested of every noble and generous principle naturalists assert that beast to retain, by its having the heart of a man given it, and as to its speed, it is said to have the wings of an eagle.

The bear is held forth to our view in a situation which implies its being glutted with human carnage, so that it could not stand on its feet, but only rear itself upon one side, and to have in its mouth three ribs of a body, nevertheless it is called on to devour much flesh.

The leopard is said to have four heads, and the fourth beast is also pronounced to be strong, exceedingly dreadful and terrible, to have nails

of brass and teeth of iron, and filled with rage to devour and break in pieces; descriptive of the empire the beast represents.

In order to reconcile the human mind to the dark dispensations of God's providence, held forth under various hieroglyphics in the prophetic parts of scripture, to answer every objection brought forward by infidels against divine revelation, and to point out the harmony, the beauty, and consistency of sacred writ; it is necessary to consider prophecy as a proclamation of the will of God, and a demonstration of his omniscience and power, who holdeth the universe as it were in the hollow of his hand, and whose eye penetrateth through every remote period of time, not only discerning the rise, the progress, and the fall of states, kingdoms, and empires, but the actions of individuals, their imaginations and secret thoughts, and over-ruling all things to the accomplishment of his will in his moral government of the world; and who finally will call every man to an account for every idle word, as well as every wicked and impious deed.

It hath pleased God to envelope as it were within a dark cloud, for purposes best known to his infinite wisdom, those parts of sacred writ which relate to revolutions in the civil and ecclesiastical governments of the Roman and French empires, the progress of christianity and anti-christianity, and the persecutions and sufferings the people of God were to be exposed to from Pagan, Mahometan, and papistical governments; whose final dissolution form the principal subject of prophecy, and is spoken of in the scriptures, as one of the greatest epochs in the christian æra; "a period, when men shall give their idols of gold, and of silver, of

wood, and of stone, to the moles and to the bats; when the knowledge of the Lord shall cover the earth as the waters cover the sea, and when men shall beat their swords into plowshares, their spears into pruning hooks, learn war no more, and all nations, kindreds, and tongues, shall serve and obey the most high."

The late revolutions that have taken place in France being so conspicuously delineated, Rev. ix. and xiii. under hieroglyphical representations, (which I have explained in a former publication), *viz.* The Regress of the French Monarchy, the Rise and Progress of the French Republic, and their establishment into an Empire, similar to that of Charlemagne's; hath afforded a clew to lead us through the dark mazes of prophetic writ, that labyrinth in which our predecessors have so long been enveloped; and agreeable to Rev. x. 7. we now behold truth rising to shine forth on those obscure parts of the scriptures, like the dawns of the morning on a benighted world.

We now proceed to an elucidation of the chapter before us, denominated Rev. x. 7. a Mystery, "The mystery of God," and which hitherto has been as a book sealed, an allegory not understood, as positively asserted, Dan. xii. 9, 10.

The chapter is introduced with a representation of the ocean agitated by contending winds. Ver. 2. "I (Daniel) saw in my vision by night, and behold, the four winds of heaven strove on the great sea." Ver. 3. "And four great beasts came up from the sea, diverse one from another." Men collected together for the purpose of rapin and blood, may with the greatest propriety be compared to waters, that bursting their natural boundaries cease to yield benefit,

and spread desolation over the countries in which they are situated. Ambitious princes also, who for the aggrandizement of power, the accumulation of wealth, or extension of their territories, seek every occasion to proclaim war and lead forth their armies against neighbouring states, are literally assassins at the head of banditti, and in every point of view deserve no other appellation; tossed to and fro by the impetuosity of their inordinate passions, they often rage with the greatest fury, and as wave after wave in their progress roll on threatening a general desolation, until God in compassion to the human race, or for the accomplishment of his purposes, commands the scourge of war to cease. Then though they may be permitted as it were to raise their formidable power to the skies, it will be only to hasten their destruction and expose their presumption and folly, even as the foaming waves of a tempestuous ocean beneath the summit of a mountain that have spent their rage in vain.

The wicked are said in Isaiah, "to be as a troubled sea which cannot rest, whose waters cast forth mire and dirt." And the whole human race collectively considered, is represented, Rev. xvii. 15. as a combination of many waters. "The waters on which the woman (idolatry and superstition) sitteth, are multitudes, and people, and nations, and tongues." From the above it appears to me, that the great sea Daniel saw, out of which the beasts arose, represents the whole human race collectively considered, from the fall of the Assyrian monarchy to the commencement of the Millennium, "when the knowledge of God shall cover the earth, and all nations shall serve and obey the most high;" it being also said by Daniel,

ver. 9. "that he beheld until the thrones were cast down, and the ancient of days did sit;" and in ver. 14, "that there was given him (the son of man) dominion and glory, and a kingdom, that all people, nations, and languages, should serve him."

The four winds of heaven blowing on the great sea is a lively metaphor of the succession of those generations, out of which the government represented by the beasts arose; according to ver. 17, "these great beasts, which are four, are four kings, that *shall arise* out of the earth;" these cannot allude to either the Babylonian, the Media-Persian, nor the Grecian monarchies who were then in existence, but to the nations that succeeded them in Europe; which were the Romans and French under their different forms of government, civil and ecclesiastical; the Babylonian, the Media-Persian, and Grecian monarchies, are represented under different hieroglyphics, in the 3d and 9th chapter of the same prophecies; and it is also evident, that the Romans and French did persecute "the people of the saints of the most High," as prophesied of, ver. 25.

Ver. 4. "The first beast was like a lion, and had eagles wings; and I beheld till the wings thereof were pluckt, *wherewith** it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."

The different periods alluded to respecting the first beast in the verse before us, are only applicable to the Romans under their republican form of government, viz. the period when the beast came up from the sea, the period when it

* This appears to be a more consistent translation of the original.

was lifted up from the earth, and the period when its wings were plucked, and the beast made to stand upon its feet as a man, and a man's heart was given unto it. The beast coming up from the sea has evidently a reference to its rise; it being lifted up from the earth on eagle's wings represents its progress, and by the same analogy, its wings being plucked, and made to stand upon its feet as a man, and a man's heart being given unto it, I presume, points out the regress and termination of its power.

The Romans, at the period the vision was shewn to Daniel, were only a petty state under a kingly government, which soon after was dissolved and formed into a republic, under which they sallied forth as beasts of prey on surrounding nations, and augmented their power until they became emperors of the then known world; they therefore answer the description given of the beasts, verse 17, that are said to be "kings which shall arise out of the earth."

The Romans, under their republican form of government, are fitly represented by the hieroglyphic of a lion with eagle's wings, on account of their ferocity and sanguinary dispositions, the ravages they committed, and the rapidity of their conquests. Roused as a lion to seek for prey they made the earth to tremble, and under the denomination of wars history affords a long catalogue of their depredations, relations of cruelties exercised over their enemies of the most savage nature, and which for ever will brand the Roman name with infamy.

The lion being lifted up from the earth as on the wings of an eagle, represents, according to Isaiah xiv. 13, 14. Dan. viii. 10. Matt. xi. 23,

and other parts of sacred prophecy, that accumulation of power, and ascendancy over other nations the Romans obtained by conquest, under their consuls, their dictators, and tribunes. The wings of the lion being clipped, and it made to stand upon its feet as a man, is descriptive of the seditions in which the Romans were involved, that at different periods threatened the annihilation of their power, and terminated not only in the dissolution of their republican, but also in the establishment of their imperial form of government. A man's heart being given to the lion, according to the scripture explanation thereof, points out the degeneracy of the Romans, their voluptuousness, effeminacy, debaucheries, and the general depravity that raged among all classes at that period; which exposed those in power to the greatest contempt, and, in process of time, so debilitated the rising generations, that they fell an easy prey to their enemies.

Ver. 5. "And, behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh."

Having considered the first beast as a representation of the Roman republic, we now proceed to shew, that the second beast has a reference to the imperial form of the Roman government, from Julius Cæsar to Constantine the Great, all of whom were Pagans; and on account of their vices and brutal dispositions, are fitly represented by a bear laying on the ground wallowing in blood, and who apparently had so filled itself with flesh, that it could only rear itself up on one side.

Under their imperial form of government we

behold the Romans, who were once so tenacious of their liberty; in subjection to an absolute and despotic power, centered in individuals who, lost to all the excitements of virtue, and bereft of every tender passion, were abject slaves to their ambitions and lust. What an effusion of blood was spilt in every part of the Roman empire to establish Augustus and Tiberius. Cæsar in the imperial chair, and not only they, but their successors also filled the city with the blood of the princes, the senators, and principal men of the Roman empire. At one period we behold them absorbed in the most sensual and beastly gratifications; at another, prescribing thousands, not exempting even their wives, their mothers, their sisters, their brothers, and their most intimate friends, to revenge a supposed insult, on imaginary inconvenience, or to obtain the objects of their pursuits, their avarice and ambition. That disinterested spirit, that energy which shone forth so conspicuous in a Quintus Cincinnatus, and others, for their country's good, and the many noble precepts and examples worthy of imitation, that were given them by their philosophers, and principal men during the existence of the republic, are totally rejected, and succeeded by their opposite vices; in short, a spirit of selfishness will be found to have biassed every action of their lives, or lost in gratifications the most sordid and sensual, or malicious and criminal.

The ribs of a body in the mouth of the bear is remarkably adapted to represent those cruel persecutions that were carried on by the Romans, during the existence of their pagan emperors. I need not remind you of a cruel Nero, a wicked Domitian, of that implacable enemy to christianity, Dioclecian, who attempted

to extirpate it out of the world, and in Egypt alone put 114,000 christians to death, nor of his successor Galarius, and others; suffice it to say, that during the period of their power, the primitive christians were exposed to the fury, the malice, and will of their enemies, to persecutions the most cruel and sanguinary, and apparently were cut off from the most distant prospect of hope or assistance, "they were stoned, sawn asunder, slain with the sword, delivered to the fury of wild beasts," and put to the most ignominious deaths, or, to escape these calamities, driven from the society of men, to wander in deserts, in mountains, in dens and caves; all which appears to me to be comprehended in the hieroglyphic before us; a bear having not only in its mouth, but *between the teeth of it*, three ribs of a body, laying on the ground wallowing in blood, and apparently so filled with flesh, that it could only rear itself up on one side.

The bear being called on also to devour much flesh, I presume, has a particular reference to those awful dispensations of God's judgments he appointed the Romans to execute on the Jews, for their abominations, agreeable to Deut. xxviii. 49—53, 64—68. "The Lord shall bring a nation against thee from far, from the ends of the earth, as swift as *the eagle flieth*; a nation whose tongue thou shalt not understand; a nation of *fierce countenance*, which shall not regard the person of the old, nor shew favour to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee: and he shall besiege thee in all

thy gates, until thy high and fenced walls come down, wherein thou trustest, *throughout all thy land* which the Lord thy God hath given thee: and thou shalt eat the *fruit of thine own body, the flesh of thy sons and of thy daughters in the siege*, and in the straitness wherewith thine enemies shall distress thee. *The Lord shall scatter thee among all people, from the one end of the earth even unto the other*; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone: and among these nations shalt thou find no ease, neither shall the sole of thy feet have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life; in the morning thou shalt say, Would God it were even, and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. *And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again*; and there ye shall be sold to your enemies for bond-men and bond-women, and no man shall buy *(to redeem)* you.” Daniel describes the Roman emperors in similar terms, chap. viii. 23, 24. “When the transgressors are come to the full, a king of a *fierce countenance*, and understanding dark sentences, shall stand up; and his power shall be mighty;—and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy *the people of the Holy Ones**.” and in chap. ix. 26. it is added,

* This appears to be a more literal translation, and consistent description of the Jewish nation.

“ *The people of the prince that shall come shall destroy the city and the sanctuary**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” St. John also, Rev. xi. 7, 8. particularizes Vespasian the Tenth, emperor of the Romans, by the hieroglyphic of a beast that ascendeth out of the bottomless pit, *who* would make war against them, and overcome them, and destroy their political existence, when they shall have finished their testimony as the witnesses of God, in reference to the ordinances and institutions under the Mosaic dispensation, agreeable to Jeremiah xxxi. 31—33. which were to be done away, and succeeded by the dispensation of the gospel.

It is recorded in history, that, at the destruction of Jerusalem alone, eleven hundred thousand Jews perished; that the famine during the siege was so great, the Jews were obliged to eat the most detestable things, man's flesh not excepted, and even some mothers eat the flesh of their own children; that not a single city of the Jews escaped the general desolation, and that their inhabitants, who were not put to the sword, or perished not by the calamities of war, were carried into captivity by the Romans, sold for slaves to their enemies, and dispersed throughout every known and inhabited part of the world: all these things considered, plainly

* The temple of Jerusalem was not destroyed by the order of Titus, on the contrary, he was very desirous of preserving it. A Roman soldier, Josephus informs us, urged by a certain impulse, threw a fire-brand into the golden window, and thereby set fire to the buildings of the temple; Titus immediately ran to the temple, and commanded the soldiers to extinguish the flames; but neither exhortations nor threats could restrain their fury, and induce them to comply with his request.

demonstrate the accomplishment of the prophecy before us, in the ravages the Romans committed at this period in every part of the Jewish territories; and under the hieroglyphic of a beast of prey, they may, with the greatest propriety, be said to have *risen to devour much flesh**.

Ver. 6.—“After this I beheld, and, lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given unto it.”

Constantine the Great's conversion and succession to the imperial dignity, not only put a period to those horrid persecutions to which the christians were exposed during the reign of his predecessors, but was also the cause of their being raised to places of eminence in the Ro-

* Credible historians inform us, that the Jews who perished at Jerusalem, during the siege, were eleven hundred and three thousand; by the inhabitants of Caesarea, twenty thousand; at Scythopolis, thirty thousand; at Ascalon, two thousand five hundred; at Ptolemais, two thousand; at Alexandria, fifty thousand; at Joppa, by Cestius Gallus, eight thousand four hundred; at Asinan, two thousand; at Damascus, ten thousand; at Ascalon, eighteen thousand; at Japha, fifteen thousand; upon mount Garizin, eleven thousand and six hundred; at Jotapa, forty thousand; at Joppa, by Vespasian, four thousand two hundred; at Tarichea, six thousand five hundred, after the city was taken, twelve hundred; at Gamala, nine thousand; of those that fled from Gischala, six thousand; of the Gaderenes, fifteen thousand; in the villages of Idumea, ten thousand; at Geraza, one thousand; at Machaerin, seventeen hundred; in the wood of Jarden, three thousand; in the castle of Masada, nine hundred and sixty, and in Cyrene, by Catullus, three thousand; which amounts to one million, three hundred and seventy-four thousand, six hundred and sixty. Those who were carried into captivity, Josephus informs us, were about the number of ninety-nine thousand; eleven thousand of whom perished for want; numbers were cruelly murdered in their Roman theatres, or sacrificed, according to the custom of the Roman princes, to honour the days of their nativity, and the rest were dispersed over all the nations of the earth.

man empire, and enabled them to establish churches in various parts of Europe, Asia, and Africa. This state of the church, this relaxation from persecution, is beautifully represented, Rev. xii. under the denomination of a wonder in heaven; "a woman clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars," in reference to its being supported by imperial authority, and having the inferior powers in subordination to its welfare.

If the lion with the wings of an eagle represent the rapidity of the Roman conquests, its wings being clipped, and made to stand upon its feet as a man, and a man's heart being given unto it, are descriptive of the civil wars in which the Romans were involved, their general depravity, the fall of the Republic, and establishment of their imperial government; and the bear be considered a just representation of their pagan emperors, of which there cannot be the least doubt. The leopard also being spotted, and bearing no particular marks of persecution, may be considered by the same analogy to represent the Roman emperors, from Constantine the Great to Augustulus, who were pagans and christians, and who alternately promoted and opposed the christian faith.

Again, the lion, the bear, the leopard and its species, include those beasts of prey whose depredations make the forests to tremble, they therefore as hieroglyphics may be considered the fit representatives of the Roman power under their republican and imperial forms of government, as previously considered; and it is acknowledged by historians, that Constantine the Great, by leaving his three sons joint heirs of the Roman empire which they divided among them, weakened it more than all his prede-

cessors, and from his death it may be said to have commenced its decline with as great a rapidity as it increased in power under the republican form of government.

The leopard having four wings of a fowl which appears to be placed on its back in opposition to the wings of the lion, they bearing no proportion to the body of the animal, and are not calculated to bear it above the earth, they therefore cannot allude to conquest; and as they correspond in number with the heads of the leopard, which according to Rev. xvii. 9. denote a division of power; these emblems may be considered to represent the possession of the Roman empire in Europe, by the Huns, the Goths, the Vandals, and the Lombards, whom I presume are represented by the heads and wings of the leopard, and who after the death of Constantine the Great, became formidable. From these and the previous considerations, Daniel's first three beasts appears to me to be intended as hieroglyphics, to represent the rise, the progress, and regress of the Romans in Europe under their republican and imperial forms of government.

Ver. 7. "After this I saw in the night visions: and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it, and it had ten horns."

We now proceed to prove from the following considerations, facts recorded in history, and existing circumstances, that the empire which succeeded the Roman empire in Europe was established by Charlemagne, and made hereditary in the monarchs of France, was transferred

by the Popes of Rome to the House of Austria, and is now concentrated in the French nation; is the empire which is so minutely described in the verse before us, under the hieroglyphic of Daniel's fourth beast.

The description given of this empire in the chapter before us, is,

First, That it would be an empire diverse from those governments that preceded it, and are represented by the lion, the bear, and the leopard, a civil empire under the usurpation of an ecclesiastic. Ver. 8. "I considered the horns, and behold, there came up among *or behind* them another little horn, before whom there were three of the first horns pluckt up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things;" and which usurped power would be annihilated. Ver. 26. "The judgment shall sit, and they (the kingdoms, nations or people, included under the denominations of the other horns of this beast), shall take away his dominion, (the dominion of the little horn), to consume and to destroy it to the end."

Secondly. In every stage of its power collectively considered, it would be actuated by one vital principle, an absolute and despotic power; and in its rise and progress be strong exceedingly; that is, exceed all others in strength; and according to ver. 23, "an empire which should devour the whole earth, and tread it down and break it in pieces," and continue as represented, ver. 13, 14, "until the Son of Man shall assume dominion, and all people, nations, and languages, should serve him."

Thirdly. That collectively considered, it would be "dreadful and terrible, and answer the characteristic of a furious wild beast filled with

rage, having nails of brass and teeth of iron, with which it would rend in pieces, devour, and stamp the residue of its prey with the feet of it.

Charlemagne the son and successor of Pipin, king of France, was a warlike, a restless and ambitious prince, whose prowess exceeded all his predecessors, and whose military fame extended itself far and wide.

The Huns, the Goths, the Vandals, and the Lombards, those barbarous nations of the north, that as a mighty flood inundated and swept away the Roman empire in the West, established themselves into a multiplicity of kingdoms on the southern parts of Europe, which were at continual variance with each other, and in their turns became a prey to the ravages of war.

The Franks from whom Charlemagne descended, were a people that inhabited the banks of the river Salee; who being of a hardy nature, of a robust constitution and enterprising spirit, and more expert in war than their neighbours, they thereby accumulated power, and in a short space of time became very formidable; these by incorporating the nations they subdued with their government, so increased their forces, that they bore down every opposition, and raised a new empire on the ruins of the Roman.

The Roman empire, as previously observed, having been divided among the sons of Constantine the great, and the seat of government transferred to Constantinople, it soon after became two distinct empires under different Patriarchs or Bishops, viz. that of Asia, and that of Europe. The emperors of Constan-

tinople taking advantage of the continual broils in which the nations were involved that subdued the western empire, sent immense armaments under able generals into Europe, who made great conquests, and established a colony of no small respectability in Italy; but all the efforts of the eastern emperors could not stop Charlemagne's progress, nor raise any obstacle to retard his career. His military exploits were of the greatest magnitude; he supported a war for thirty years against the Saxons, whom he conquered: he overcame Desidarius, king of the Lombards, took him prisoner, and possessed his kingdom: he subdued the Saxons and Saracens: he marched an immense army into Spain, and caused his son to be crowned king of Aquitaine; made himself master of Italy, and obliged Leo X. to crown him emperor of the west, in which point of view we see the empire arise according to the hieroglyphic in the prophecy, a furious wild beast rushing forth in search of prey.

The empire established by Charlemagne, may be said to be diverse from the republican form of the Roman government or the Imperial, either under their pagan or christian emperors, represented by the Lion, the Bear, and the Leopard, as in it all the different forms of government were united; the Roman emperors bore the titles of Pontifex Maximus, and presided over the whole of the pagan rites and institutions, but this empire during the greater part of its existence, was under the usurpation of the Papacy, and is described by St. John, Rev. xiii. under the hieroglyphic of a beast having seven heads, which may be said to have bore only a nominal existence under the Ro-

man Pontiffs who are represented by Daniel's horn, verse 8. " I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things."

During the period the Franks were centering, by the force of arms, under their empire the nations that inhabited the southern parts of Europe, the Lombards were pursuing their conquests in the east, and the emperors of Constantinople formed a considerable colony in Italy; and as they divided the western empire of the Romans between them, and severally promoted the establishment of the popish hierarchy, its errors, and superstitions, they therefore, politically considered, may be said to have constituted three of the first horns of Daniel's fourth beast.

The bishops and ecclesiastics of Rome, who were ever anxious to obtain temporal as well as spiritual power, and hold an universal empire over the earth, jealous of a coalition being formed between the Lombards, the Franks, and the emperors of Constantinople, they fomented the greatest animosities between these once formidable powers, ultimately caused them to be instruments of their own destruction, and by policy obtained what they could not have accomplished by force; the emperors of Constantinople were expelled from any share of Italy by the Lombards, A. D. 567; the kingdom of the Lombards was totally destroyed by the Franks under Charlemagne, A. D. 774, and the imperial dignity he established hereditary in the monarchs of France was though nominally

transferred to the German princes by Pope Gregory IV. A. D. 833, in reality dissolved, and the whole of Europe finally fell under the jurisdiction of the Papacy. Agreeable to the hieroglyphic in the prophecy before us, we see this horn arising into power, becoming more stout than its fellows, and before whom three of the first horns that arose on Daniel's fourth beast not only fell, but were plucked up by the roots.

The ecclesiastical power of Rome may also with the greatest propriety, be considered under the denomination of a little horn springing up *among* or behind the horns of Daniel's fourth beast, in reference to its being sheltered and supported by the kingdoms that composed that empire which succeeded the Roman empire in Europe; for notwithstanding in the time of Constantine the Great and his successors, the bishops of Rome bore an universal sway, and the city of Rome was more famous for their palace than the ancient seat of government, after the fall of the Roman empire they were indebted not only to the Franks under Pepin and Charlemagne, but also to the Lombards and emperors of Constantinople, for the continuance of their power. Alleris, king of the Goths, A. D. 415, took the city of Rome by storm, and plundered it for three days together, putting men, women and children to the sword at his discretion. Adolphus deposed him, and gave Rome a second blow, which was so severe that he thought of having it called for ever after Gothia. Geneseri the Vandal, took it the third time. Odosius the fourth time, and reigned there fourteen years. Theodorius, the king of the Goths, the fifth time, till at last by the ravages of war it became desolate and un-

inhabited, and for forty days together neither man woman nor child was to be seen within the city; but when Belisarius and Nassaw, generals under the emperors of Constantinople, defeated the barbarians in Italy, they caused Rome to be again inhabited, and reinstated the bishops of Rome in their antient possessions; and it is well known that not only the kings of the Lombards shewed them many favours, but that Pepin, king of the Franks, and his successor Charlemagne, fully established them the sovereigns of the ecclesiastical states.

“ Behold in this horn were eyes like the eyes of a man, and a mouth speaking great things.”

As horns are the hieroglyphics of power, so also are eyes emblematical of wisdom, of which there are two denominations, earthly and heavenly. The former is spoken of by St. Paul as being full of pride and uncharitableness, of envy and strife: the latter humble, gentle, and peaceable. This horn, therefore, being said to have the eyes of a man, a mouth speaking great things, and to magnify itself above its fellows, it certainly refers to the boasted superiority and pride, the pretended infallibility and godly power, and the pomp and pageantry of the church of Rome, all which not only denote her to be destitute of the first principles of spiritual life, but partaking of that wisdom which is “ earthly, sensual, and devilish;” and it is only in the similitude of a dove that heavenly wisdom descends on the inhabitants of the earth.

The horn, by having a mouth speaking great things, also is remarkably descriptive of these blasphemous assertions of the Popery which have been recorded as the fundamental articles of the Romish faith.

That the Popes are God's representative on the earth, to whom he has given the keys of heaven and hell, so that whatsoever they loose on the earth will be loosed in heaven, and whatsoever they bind on the earth will be bound in heaven; that they are infallible, and above all laws human and divine; that whosoever accuseth the Pope it shall never be forgiven him, because those that sin against the Holy Ghost are never to be forgiven, neither in this life, nor in that to come; and that it is altogether necessary to salvation that every creature should be subject to the Popes of Rome*. By the dissemination of these pernicious doctrines through their emissaries an innumerable host of Monks, Friars, Priests, &c. &c. the Popes gained an universal ascendancy over the minds of men; and from the period of the conspiracy against Louis the IVth, by Pope Gregory the VIIIth, and the dethroning of that monarch, to the establishment of the Gallician church, the Roman Pontiffs bore a despotic sway over the princes of Europe.

The tenth, eleventh, and part of the twelfth centuries were the most unhappy; for ignorance, as it were, beclouded the minds of men; superstition was superseded by immorality and profaneness, and both the heads and members of the church of Rome ran headlong into the greatest vices and abominations, until every appearance of religion was abolished, and both priests and people were given up to soothsaying and witchcraft†. In such a state of depravity

* Ceremonial Pontifical Book, in the reign of Pope Sixtus and Boniface the Eighth.

† See the accounts given by Platina, Phill Burgomensis, Sabellicus, Genebrand, Weener, Bellarmine, Baronius, Nic de Clemangiis, and others of the state of the Romish church at this period.

for the avowed representatives of God to have fallen, that infallible guide of his flock, and those who took upon themselves the office of shepherds and pastors of his people, I say could not fail of creating suspicions among the considerate part of mankind, respecting the authority of their missions.

History informs us that Peter Waldo, a merchant of Lyons, began first that great reformation which succeeded those dark and impure ages; as light springing up in a dark place darteth its rays on objects that surround it; discovering every hideous and impure form; so truth shone forth in the doctrines of the Waldenses and Albigenses, the reformers of the twelfth century, and extended in a few years over Picardy, Flanders, England, Alcacía, Bohemia, Bulgaria, Hungaria, Crutia, and Italy, Dauphin Province, Narbonne, Thoulouse, and other parts of France, promoting universal philanthropy and purity of life, and among all classes of men the re-establishment of gospel simplicity and benevolence.

The Romish hierarchy were not aware of their danger, nor roused from that state of stupidity in which they were involved by the infatuating wages of wickedness, until the foundations of their church was undermined, and the superstructure tottering on its basis, threatened to bury them beneath its ruins.

Ver. 21.—“ I beheld, and the same horn made war with the saints, and prevailed against them.” Ver. 22. “ Until the ancient of days came, and judgment was given to the saints of the most High.”

It has long been a maxim of the ecclesiastics of the Romish church, not to suffer any persons within their jurisdiction to enter into con-

troversies respecting religion, nor to form establishments derogatory to the principles of their faith. The alarm was sounded; numerous proclamations were issued; penalties were enforced; and every means that could be devised against these patterns of holiness: and agreeable to the words of the prophecy, war also was declared by Innocent III.; armies are levied; recruits are raised; and those who for many years were employed to re-establish christianity, so called, in Asia, are now called on to butcher their fathers, their mothers, their brothers, and their sisters, on account of nonconformity to the Church, and for which essential service they are promised, exclusive of every other emolument, heaven and eternal happiness. The protestants arm in their defence—battles are fought—cities are invested, taken, plundered, and burnt by the papists, and men, women, and children put to the sword; and for the space of fifteen years the continent was kept in one continued blaze of war, during which period it is asserted by credible authors, that three hundred thousand of the papal troops fell, so great was the opposition they met with; however, through the great riches and resources of the church, the artifices of the Papacy, the intrigues of the clergy, and the superstitions of the people, new armies were raised; and the protestants, after the greatest sufferings and bloodshed, are finally suppressed, according to the verse under consideration.

This war was begun in the year 1206: it was continued and supported by Louis VIII. at the head of his volunteers, and the Pope's cross bearers; and after his death prosecuted and carried on by the queen, who was regent to his Infant son, Louis IX. which persecution of the

protestants was the first persecution in which they made any opposition to their enemies, and that was carried on with a formal declaration of war. In this unnatural, unjust, and diabolical war, it is asserted by historians, that on a moderate computation two millions of souls, men, women and children, were put to death by the papal armies. And it is well known that several wars subsequent to the above period, were begun and carried on by the Papacy against protestant princes, merely on account of religion, and a pretended encroachment on the establishment and jurisdiction of the Romish church; that there has been terrible and sanguinary persecutions by the military, especially in the reign of Louis XIV. and which persecutions of the protestants were not totally abolished until the dissolution of the French monarchy, at which period the power of the Romish hierarchy became extinct, and those awful judgments denounced in various parts of the scriptures were poured out on that anti-christian church, which appears to me to be the accomplishment of the prophecy in the verse before us. The “coming of the ancient of days,” and “judgment being given to the saints of the most high,” agreeable to Rev. vi. 9. 11, and of whom it is said, Dan. vii. 9, “his seat, or throne, was like the FIERY FLAME, and his WHEEL (*the dispensations of his providence*) a BURNING, or consuming FIRE;” all which are the hieroglyphics of war, that terrible scourge of nations, that hath deluged the continent in blood.

Ver. 25. “And *shall* think to change times and laws; and they shall be given into his hand until a time and times and the dividing of a time.”

The angel, in addition to every other explanation of the prophecy under consideration, gives us not only two principal characteristics of the kingdom represented by Daniel's horn, but also the continuation of its power. The characteristics are, The changing of times, and The changing of laws. The laws referred to appears to me to be those which were delivered at Mount Sinai, and comprised in the second and fourth commandments.

“Thou shalt not make to thyself any graven image, or any likeness of any thing in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them.” This law hath been basely perverted by the Papacy; and under the specious pretence of paying them due reverence, made subservient to idolatrous purposes; for not only representations of the child Jesus and the Virgin Mary, but a numerous host of departed saints have been set up as objects of divine worship, and honoured with gold and silver, and with precious stones, and pleasant things, agreeable to Dan. xi. 38.

The institution of the Lord's Supper, which Christ commanded to be taken in remembrance of his death, it is well known hath been grossly abused by the Romish hierarchy; the elementary substances of bread and wine therein used being declared by them after consecration to be converted into the body and blood, the life and soul, of the Lord Jesus*.

Again, is it not also a perversion of the laws of God, and ordinances of the gospel, for the Popes to command those in holy orders within their jurisdiction to put away their wives, to

† Pope Pius's Creed, Article 17.

prohibit others in future to marry, and under the sanction of religion, to establish numerous institutions to ensnare the sex, and exclude them from the society of men. I need not remind the reader of the doctrines of purgatory, expiation by masses, penance, lustrations, public processions, pilgrimages, and the intercession of saints, all which have been declared by the Popes necessary to salvation. Suffice it to say, they are manifestly a subversion of the laws of God, calculated to depreciate the sacrifice and offices of the Lord Jesus, and diametrically opposite to the written word of God.

It is also a well known fact that with respect to the changing of times, in Romish countries, the days which God hath appointed for labour, as well as the sabbaths for rest, have been basely appropriated to other purposes; the former dedicated to a multiplicity of saints, and other superstitious institutions, and the latter to periods of sport, of rioting, and in general of all manner of debaucheries; in order to decoy the ignorant; to delude the unwary, and to gain proselytes by giving men opportunities to indulge themselves in every sensual gratification, and the emisaries of the Romish church an opportunity to display that outward glare and pretended show of religion, that pomp, pageantry, and splendour, by which thousands are captivated to their destruction, and which are the genuine characteristics of deception and falsehood; Rev. xvii. a harlot arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications.

The period alluded to by the prophecy, the continuation of the power of the horn, I pre-

sume refers to the duration of the Papacy from the period of the first establishment of those errors and superstitions, comprised under the changing times and laws, until the fall of the French monarchy, when the convents, nunneries, and every papistical institution in France was abolished by the national assembly, which period was 1176 years, or forty two prophetic months, each containing four prophetic weeks, or twenty eight days, and which figuratively considered, is three prophetic years and a half, a time representing one prophetic year, times two prophetic years, and half a time half a prophetic year, one prophetic year being supposed to contain three hundred and thirty six years.

A. D.

The year when the revolutions
took place in France

1789

The year when the Papacy began
to exercise its prerogative by chang-
ing times and laws, allowing it to be
seven years after the first appoint-
ment, of Boniface the Third, to uni-
versal bishop and supreme head of
the church, by Phocas in the year
606

613

The period alluded to by the
prophecy

1176 years

Since, therefore, the little horn which bears so conspicuous a part in Daniel's fourth beast (chap. vii.) has been proved from so strong and forcible evidence to refer to the ecclesiastical state, and agreeable to ver. 17, the whole of the vision is limited to kings that were to arise out of the earth, "governments not in existence at the promulgation of the prophecy,

but were to succeed the Babylonian monarchy in a regular succession, the fourth beast must of necessity be acknowledged to refer to that empire which succeeded the Roman empire in Europe.

Exclusive of the kingdoms that are included in the empire before us, represented by Daniel's fourth beast, there appears also to be two principle characters alluded to by the hieroglyphic, namely, the beast, and that horn which had eyes like a man, and a mouth speaking great things, in reference to sovereigns who would not only assume authority over those kingdoms represented by the horns of this beast, but in whom the civil and ecclesiastical power of the empire would be concentrated, of which, I presume, there cannot be the least doubt; and though the beast, in a general point of view, represents the empire at large, yet when spoken of more particularly it refers to the nation by whom the empire was established, which was the French*; and as they were deprived not only of the imperial dignity, but also of their independance, by the Papacy, and made the most active persecuting power, and on all occasions the instruments of cruelty and oppression, it is not inconsistent with the justice of God and the ways of his providence, to suppose that under a leader, they would not only punish, but annihilate, the popish hierarchy, according to ver. 26 of the chapter under consideration. "The judgment shall sit and *they*

* It is said of John's first beast that he received his power, his seat and authority, from the dragon, in reference to Charlemagne's being crowned emperor of the West by Leo X.; and respecting the French recovering their independance in the reign of Philip IV. and Lewis XIV, it is said that all the world wondered after the *beast*.

(those included under its jurisdiction) *shall take away his dominion* (the dominion of the horn) *to consume and to destroy it unto the end,*" that men universally may be brought to the glorious light of the gospel, and enjoy religious and civil liberty; for the Romish hierarchy have not only been the means of holding men in the shackles of slavery and oppression, but also shutting them up in the dark dungeons of ignorance and superstition.

It is a well known fact that Bonaparte at his coronation declared himself the adopted son and successor of Charlemagne, and the empire he established a renewal of Charlemagne's; and not only caused Charlemagne's iron crown to be set on his head, his sword carried before him, and to be invested with the whole ensign of Charlemagne's, but also that he held a sceptre in his right, on the top of which was Charlemagne's image placed on a globe, emblematical of that great power he was about to assume, and perfectly correspondent with the ideas contained in the words of the prophecy respecting the fourth beast. "And shall devour the whole earth, tread it down and break it in pieces," in reference to Bonaparte defeating and dispersing those combinations that were formed to oppose his power; his overrunning the continent of Europe, obtaining possession of Germany, totally abolishing the civil power of the Papacy, as previously observed, and reducing the ecclesiastical under subordination to his will.

The empire Charlemagne established either during the period of its continuance in the French monarchy or under the usurpation and jurisdiction of the Papacy, exclusive of that empire now in existence, of whom Bonaparte is at

the head, could not be said to be strong exceedingly, that is, to exceed all others in strength; and according to verses 22, 26, 27, to remain until the ancient of days came, and all dominions should serve and obey the most high. Charlemagne's successors as previously observed, having been reduced under subordination to the Papacy, the empire he established transferred to the house of Austria, and not only the French monarchy abolished by the revolutions that have taken place in France, but also the Papal power annihilated, and the whole of the Romish hierarchy become as vassals, naked and destitute, couching for support and continuation in office beneath a tyrant's feet in whom the whole of the governments, civil and ecclesiastical, of the German empire, is now concentrated.

In order to come to a more full and perfect understanding of the allegory under consideration, and point out the harmony and consistency of the prophetic writings, it is necessary to peruse the subject in its proper latitude by consulting and comparing the parts of sacred writ that relate to the same subject, both under the Jewish and Christian dispensations, more particularly the writings of St. John in the Revelations, which in my opinion contain a more copious and less ambiguous representation of the same events, and is literally a supplement to ancient prophecy, which not only elucidate but confirms the propriety of the above assertions respecting Bonaparte's empire being included in the hieroglyphic of Daniel's fourth beast.

The wickedness, the errors, and abominations of the Heathens in all ages; the superstitions and vices, the beastiality and bloody persecutions, of pagan emperors, during the

existence of the Roman power, are included with those of the Papacy, and comprehended in one general allegorical representation. Rev. xvii. A scarlet coloured beast full of the names of blasphemy, having seven heads and ten horns, on which idolatry sitteth holding her empire over the inhabitants of the earth, in reference to every stage of her power, the beast being said to be the beast that was, and is not, and yet is, and that which shall ascend out of the bottomless pit, and go into perdition, of which it is asserted, ver. 9, that the seven heads represent seven mountains, I presume in reference to the extension of the Roman power, comprehended, ver. 18, under the denomination of that great city which reigneth over the kings of the earth, and which upheld the pagan rites and institutions. The horns also of this beast are positively declared to have a reference to those kingdoms which would support that spiritual harlot the church of Rome, represented ver. 16, that is now become desolate and naked, and which composed that empire which succeeded the Roman empire in Europe; an empire hostile to the disciples and followers of Jesus. Ver. 12, 13, 14. The ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast; these have one mind, and shall give their power and strength unto the beast; these shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings, and they that are within him, are called, and chosen, and faithful."

The period of John's banishment to the island of Patmos is clearly defined, ver. 10, 11, "There are seven kings, five are fallen, and one is, and

the other is not yet come : and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The five fallen kings, represent Julius Cæsar, Augustus Cæsar, Tiberius Cæsar, Caligula, and Claudius Cæsar, the one then in existence represents Nero, the one to come alludes to Galba who succeeded Nero, and was the seventh, and as foretold continued but a short space, *viz.* six months and seventeen days. The eighth is said to be the beast that was, and is not, and is of the seven, and goeth into perdition ; which can have an allusion only to Otho, the companion and pretended friend of Galba, who caused him to be assassinated to obtain his seat, which he enjoyed only three months and five days, and afterwards destroyed himself. Otho also may be said to be the beast that was, and is not, for Vespasian the general of the Roman troops also then besieging Jerusalem, and Vitellius the governor of Germany, were at the same period, *viz.* at the death of Nero, proclaimed emperor of the Romans by their several armies, but Vespasian only was established in the possession of the Roman empire ; from these circumstances it appears, that Nero and not Domitian banished John to the island of Patmos.

The establishment of christianity throughout the Roman empire, its decline, and the rise and progress of popery, is described, chap. xii. by visions in the heavens, denominated wonders, "a woman cloathed with the sun, having the moon under her feet, and on her head a crown of twelve stars. And being with child cried, travailling in birth, and pain to be delivered. And a great red dragon standing before her

ready to devour the child as soon as it was born, having seven heads, and ten horns, and on his heads ten crowns, in reference to the kingdoms just recited, and whose tail drew the third part of the stars of heaven, and did cast them to the earth."

The decline and total destruction of the Roman empire in Europe, appears to me from two considerations, to be the subject represented by the opening the first seal, the blowing the first trumpet, and the pouring out the first vial of God's wrath; chap. vi. 2. viii. 7. xvi. 2. First, from the circumstances there recited, which in a figurative point of view took place at those periods, and the effects they produced. At the opening of the first seal, "John beheld a white horse, and he that sat on him had a bow: and a crown given him: and he went forth conquering, and to conquer." At the sounding the first trumpet there followed "Hail and fire mingled with blood, and they were cast upon the earth and the third part of the trees and all green grass was burnt up." And at the pouring out of the first vial of God's wrath on the earth, "There fell a noisome and grievous sore upon the man which had the mark of the beast, and upon them that worshipped his image." The white horse and the bow, and the crown being given him that sat thereon, being emblems of holiness, strength, and authority; according to Rev. xix. represents the Lord Jesus going forth with an omnipotent power, and by the awful dispensation of his judgments, hurling destruction on his enemies, agreeable to Psalm ii. 8, 9. "I will give the heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel."

The hail and fire mingled with blood which followed the sounding the first trumpet, according to the ideas they convey in scripture prophecy; and the terrible wars, their extensive slaughters and awful calamities of pestilence and famine which ensued *, which terminated in the total destruction of the western empire of the Romans, fully confirm the assertion. The third part of the trees and all the green grass being burnt up, is descriptive of the great decline of christianity that took place throughout the Roman empire, previous to its dissolution.

The noisome and grievous sore that fell upon the men that worshipped the beast and his image, in a figurative point of view, may with propriety be applied to the abominations of popery, from its first establishment to the present period, under the papistical, the Gallican, the German and the present empires of France, all of which forms of government are included under the denomination of the beast and his image, which literally are the transcript of each other. And it is acknowledged by all parties, that the doctrines and oral traditions of the Romish church, are described under the denomination of filthy fornications, and the pollutions they convey, according to the prophets under the Jewish and Christian dispensations, and the writings of the apostles, are of the most filthy and abominable nature, considered in opposition to the purity and excellencies

* From the 230th year of the Christian æra to the destruction of the Roman empire, but more especially in the reign of Gallus and Volusianus the Thirty-first, and Gallianus the Thirty-fourth Emperors of the Romans; history informs us there were terrible wars, pestilences, and famines, which succeeded each other like devouring torrents, and made such a havoc among men as former ages never had witnessed.

of true godliness, whose outward ornaments consists not in the rich attire and apparel of princes, the brilliancy and sumptuousness of courts, gold, and silver, and precious stones, and jewels. But modesty of dress, simplicity of manners, meekness, humility, long suffering, patience, and universal philanthropy, the bearing and forbearing with each other, in love, and being in peace with all men. Christians are described by the pen of Omnipotence not only as a poor, an afflicted, and an oppressed, but a persecuted and distressed people; who should be reckoned as the filth and off-scouring of all things, and who in the first ages of christianity were driven from the society of men, to wander in dens, in caves, and uninhabited places of the earth.

Secondly. From the particular manner in which the prophecies under consideration are introduced, chap. iv. and v. it may certainly be inferred, that the visions connected then with the opening of the seals, the blowing of the trumpets, and the pouring out of the vials of God's wrath on the earth; are not to be limited to tyrants contending for power, but such things as belong to Christ, his church, and people; the rise and progress of anti-christ and the awful dispensations of his judgments which God hath appointed, in order to cleanse the earth from all unrighteousness, which is clearly intimated by the lightnings, and thunderings, and voices, which proceeded from the throne of God. The characters that present themselves to our view are four and twenty elders seated before the throne of God cloathed in white raiment, and having on their heads crowns of gold, emblematical of the church of God in all ages; those whom Christ

purchased with his blood, cloathed in his righteousness, and obtained for them an everlasting victory, who are represented by the Patriarchs of the Jews and the apostles of our Lord Jesus. The scene is similar to that represented by Ezekiel, chap. x. and the whole vision appears to me to be an allegorical representation of that state of perfect happiness saints enjoy in a communion with God, freed from the burthens of the flesh, celebrating the great and wonderful works of creation, providence, and grace.

The empire which succeeded the Roman empire in Europe, being a civil empire under the usurpation of an ecclesiastical, is described by John under two different allegories and distinct hieroglyphics: that which represents the civil governments of Europe, is represented chap. xiii. by a beast with seven heads and ten horns, and a beast with two horns, like a Lamb. That which represents the ecclesiastical, is described under the hieroglyphic of a great red dragon, chap. ix. as previously observed.

Chap. xiii. " And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was

given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth, by *the means of* those miracles which he had power to do in the sight of the beast: saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And

that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore *and* six."

The first beast described in the above chapter, collectively considered, bears a resemblance to Daniel's fourth beast, and the whole allegory may be considered as an elucidation thereof. It is said of Daniel's fourth beast, that it was diverse from all the beasts that preceded it. St. John informs us, "that the beast he saw was like a leopard, and his feet was as the feet of a bear, and his mouth as the mouth of a lion;" thereby intimating, that the empire this beast represents, would not only resemble the Romans under their different forms of government, but it also would support their errors, their vices, and their superstitions. To be like the leopard, has a reference to the empire bearing the outward form and name of christianity, but acting diametrically opposite to its principles, in allusion to the spots of the leopard, and its representing the Roman emperors from Constantine the Great, who were *partly* pagans and *partly* christians. To have the feet of a bear, is evidently descriptive of the great persecutions both Christians and Jews were exposed to during the existence of the kingdoms under the ecclesiastical power of Rome, the sovereigns of whom, in this particular, resembled the Roman emperors previous to Constantine the Great; and to have the mouth of a lion, is descriptive of the ravings of the papacy, those anathema's, bulls and excommunications which were thundered forth from Rome, by which princes were

cast down from their thrones and brought as vassals to its gates suing for mercy. And it is well known, that the monarchs of France were the principal agents of the Papacy, the most active persecuting power, and the most zealous promulgators of the Romish religion.

The beast being said, ver. 3, "to receive his power, his seat and authority from the dragon," has a reference to Charlemagne being crowned emperor of the West by Leo III. the seven heads of the dragon representing the heads of the Pope's Consistorial Court, which is formed by a convocation of six cardinal bishops, with his holiness in the chair; the tail of the dragon its usurped power, and the horns being the same as the horns of Daniel's fourth, and St. John's beast as previously described, they evidently represent those kingdoms over whom the Papacy presided, and which supported its temporal power. Those described, Rev. xvii. 12, 13, "that gave their power and strength unto the beast;" which were, France, Spain, Portugal*, Naples, Sardinia, Bohemia, Hungary, Poland, and the Ecclesiastical State, the sovereign of which was the Roman pontiff. And agreeable to ver. 16, the very kingdoms that supported this spiritual harlot have detached themselves from her authority and left

* Portugal being a province of Spain, or in possession of the Moors until the year 1130, it therefore could not be said to have an existence as a separate kingdom, until that period when Alphonso, the son of Henry, earl of Portugal, delivered it from the Spanish yoke, defeated the Moors, and established it into an independent kingdom; and although the kingdom of Sardinia has not been of long duration, and neither the kingdoms of Portugal nor Sardinia were in being when Charlemagne was made emperor of the West, yet as they have been kingdoms under the ecclesiastical authority of Rome, I presume they are to be considered as a horn of St. John's beast.

her desolate and naked, and the French nation who bore once the appellation of her dear children, they have stripped her of all her riches and wealth, her sumptuous palaces and possessions, and now are utterly destroying her by war; which is comprised under the denomination of eating her flesh and burning her with fire, and which is also represented in Daniel vii. 26. "they (the kingdoms represented by the other horns of the beast) shall take away its dominion, to consume and to destroy it to the end."

The hieroglyphic that presents itself to our view at the opening of the second seal, chap. vi. represents the head of the Romish church under his proper character, namely, that of a destroyer. Ver. 4. "There went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given him a great sword."

On the establishment of that empire which succeeded the Roman empire in Europe, the civil power of the Papacy was confined within the limits of the ecclesiastical state, and its ecclesiastics, under the jurisdiction of the monarchs of France. The going forth therefore of this horse, commences with the usurpation and wars of the Papacy, as represented, Rev. xiii. 3. by one of the heads of St. John's first beast receiving a wound by a sword, which refers to Pope Gregory the Fourth, raising a conspiracy against Louis the First the successor of Charlemagne, dethroning that monarch and transferring the imperial dignity to the German princes; as from that period the papacy possessed an unlimited power, and by its wars, especially those denominated crusades, may be

said to have taken peace from the earth, as they were of longer continuation, more sanguinary and extensive, than all the wars the nations of Europe have ever since been engaged in, and as it respects the persecutions of the Protestants throughout the dominions under the jurisdiction of Rome. The papacy may be said with the greatest propriety, to have had not only a *great* but a *terrible* sword, and literally caused men to kill one another.

This horse being red, is therefore descriptive of that sanguinary disposition that in all ages has been the characteristic of Rome-papal, as well as Rome-pagan. See Rev. xii. 3. xvii. 3.

Chap. viii. 8. “ And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood: the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.”

The mountain burning with fire, represents the Eastern empire of the Romans surrounded by its enemies, a new race of invaders, involved in all the horrors of war and consuming as by fire.

History informs us, that the Saracens so called, who were of Arabian or Scythian extraction, were little known until the year 613, when they began to make their inroads into the Roman territories in Asia and Europe, in numerous hoards, and like a great inundation, divested them of their principal and most fertile provinces; in the space of 90 years they conquered Palestine, Syria, both Armenia, almost all Asia minor, Persia, Egypt, Numidia, all Barbary, Portugal, Spain, and Italy, and not only

the Islands of Sicily, Canada, and Cyprus, but even besieged Constantinople, the seat of the Roman government; and in the year 762, Caliph Amansor, built the city Bagdad, and fixed there the seat of the Saracen empire. And it is well known, that from the eleventh to the thirteenth centuries, Asia was the seat of war for the whole of the princes of Europe; and it is equally evident that figuratively considered, this mountain may be said to be cast into the sea, since the subjects of the eastern empire of the Romans who survived after the dissolution of that government and adhered to christianity, were received among the nations of Europe, and those that embraced Mahometanism, continued under the Turkish and Saracen governments. Waters in prophecy, being a representation of people, of nations and tongues, as previously considered, and from the great and sanguinary wars between the contending powers, the multitudes that fell in this contest, it may be said with equal propriety, that the third part of this sea became blood, and as it respects the declension of vital godliness, that a third part of the creatures which were in the sea that had *spiritual* life died; and a third part of the ships were destroyed; in reference to the commercial intercourse of nations with each other, that were situated in Asia and Europe: which intercourse *became* extinct at that period, and was not revived for several generations.

History informs us, that after the fall of Constantinople, the churches of Asia were turned into mosques, and that by the crusades and persecutions which were carried on against the Protestants in Europe, they were driven from the society of men, and real christianity was as

it were banished out of the earth, which period is also noticed by Daniel, chap. vii. (as previously considered, pages 23, 24), and particularly represented by St. John, Rev. xiii. 7. "*It was given him* (the individual who wounded one of the heads of John's first beast, and him in whom the civil power of the empire was centred, viz. the dragon), *to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.* And it is added, that *all shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world;*" which explanation corresponds with St. John's Epistle to the seven churches of Asia, in which they are admonished to repent of their errors, and to persevere in the ways of godliness. "He that hath an ear to hear, let him hear what the Spirit saith to the churches." They were also encouraged to bear up under the sufferings which they were appointed to endure. "I know thy works, and tribulations, and poverty, (but thou art rich), fear none of those things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life."

Having considered the opening of the first seal in reference to the Lord Jesus, going forth by the dispensation of his judgments; and the second seal a representation of anti-christ, we now proceed to shew to what the hieroglyphic that presents itself to our view at the opening of the third seal, has an allusion.

"I beheld," saith John, Rev. vi. 5. "and lo a black horse; and him that sat thereon had a pair of balances in his hand. Ver. 6. And I heard a voice in the midst of the four beasts, saying, A measure of wheat for a penny, and

three measures of barley for a penny; and see thou hurt not the wine and the oil."

The horse being black, the balances in the hand of the rider, are to be considered emblematical of deceit; black in prophetic language being a representation of darkness, and in general, set in opposition to light and knowledge, heavenly wisdom, for it would be inconsistent to suppose, that in such a state of general depravity, as represented in the verses previously considered, that, in a literal point of view, any champion for justice and equity should stand forth to regulate the concerns of men, the providing the necessaries and comforts of life, and distributing them among all classes of society; or that, in such a case, he should be restrained within any particular bounds, "a measure of wheat for a penny, and three measures of barley for a penny," and commanded not to "hurt the wine and the oil."

The balances in the hand of the rider, being considered as the balances of deceit, the allegory will, figuratively, be found to refer to the followers and disciples of antichrist, those numerous hosts of monks and begging friars, which in the eleventh, twelfth, and thirteenth centuries swarmed throughout every nation, kingdom, and dominion under the jurisdiction of the Papacy, who were the abettors and supporters of the Romish church, its blasphemies, errors, and superstitions; who went forth, not armed with temporal, but spiritual weapons, a pretended power of forgiving of sins by auricular confession, which was instituted by Innocent III. A. D. 1199, which gave these harpies an ascendancy, and free access among all orders of society, by which they became not only acquainted with all the concerns of men, but

placed in a situation by which they were enabled to form the minds of the rising generations according to the rules and precepts of the Roman catholic faith.

The necessities and comforts of life being included under the denomination of corn, wine, and oil, the voice that John heard among the four beasts, "see thou hurt not the corn and oil," in a spiritual point of view, with propriety refer to the fundamental doctrines of the gospel, which are handed down to *us* in the writings of the evangelists and apostles, and comprehended under the institutions and ordinances of the Mosaic dispensation, which doctrines may be considered as that bread that perisheth not, the wine that cheereth the heart, and that heavenly food that can only satisfy an immortal soul. These doctrines were dispersed over the continent by the preaching of the Albigenses and Waldenses; notwithstanding every attempt of the Romish hierarchy to extirpate them by persecution, or oppose them by their traditions, and every means the art and malice of Satan could invent.

Chap. viii. 10. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; Ver. 11. And the name of the star is called Wormwood; and many men died of the waters, because they were made bitter."

The heavens, prophetically considered, are the emblems of civil and ecclesiastical power; and, in a political point of view, the luminaries of heaven refer in their various orders to the principal and subordinate powers, and the rivers and fountains of water represent the kingdoms and states, from whom the Papacy drew their

accustomed revenues. The star falling from heaven on a third part of the rivers and fountains of waters, and as it were burning as a lamp, enlightening the hemisphere, appears to me descriptive of Luther's detaching himself from the jurisdiction of the papacy, in the year 1517, and exposing the impiety and blasphemy of the head and members of the Romish church, who for money granted indulgences of the most venal nature, which were publicly exposed for sale by the lowest, as well as the highest of her community, and became as articles of speculation and traffic in all the market towns throughout the Papal dominions: the pretended object of which was in order to erect a sumptuous building at Rome, the church of St. Peter, and to add splendour to the residence of the Papacy, but which terminated in its disgrace, and was the cause of the Electors of Saxony and Brandenburg, Prince Palentine of the Rhine, the Landgrave of Hesse, the Duke of Brunswick, and most of the free cities, embracing the protestant faith, the doctrines of Luther, and totally detaching themselves from her ecclesiastical authority. This is clearly represented by the rivers and fountains of water partaking of the quality of the star; and those that received their political existence from the papacy, within these kingdoms represented by the rivers and fountains of waters in which the star fell, may be said to have died by drinking of the waters, for they were bitter.

Chap. xvi. ver. 4. "And the third angel poured out his vial on the rivers and fountains of waters; and they became blood. Ver. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and

shalt be, because thou hast judged thus. Ver. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. Ver. 7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

These verses, by metaphors much used in the prophetic writings, represent those sanguinary wars to which the Papacy was exposed, at the commencement of the decline of its power, and which was totally to terminate its existence. History informs us, that after the period just described, the Romish hierarchy, instead of meeting with non-resistance and passive obedience from the kingdoms that formed their empire, they were continually harassed with dissensions and oppositions of the most serious nature, which they endeavoured to suppress by force of arms, so that Rome resembled the field of Mars, a military station, rather than the peaceable abode of the head and shepherd of the flock of Christ. Motives of ambition, of jealousy, and disaffection, as well as dissensions in matters of faith, was the cause of those calamities to which the Romish hierarchy were exposed under this vial.

Henry the Eighth, that dissolute and avaricious monarch, in order to obtain an absolute power, and to satisfy his avarice and lust, in the year 1536, detached England from the papal jurisdiction, and not only dissolved the monasteries, confiscated their lands, but put a great part of the Romish clergy to death.

In the year 1550 the protestants in Germany are finally crowned with success; they not only defeated the imperial troops, and took the Duke

of Mecklenburgh prisoner, but obtain possession of several cities, which they detach from the jurisdiction of the Papacy, and oblige the emperor of Germany to allow them free exercise of their religion, and their representatives a seat in the diet.

Louis XIV. in the year 1555, also arms against the papacy to recover the independance of France; he overruns the papal territories, and carries the seat of war to the gates of Rome. In short, those great streams of riches and wealth the papacy received from the states and kingdoms under its jurisdiction, which were once incalculable, and therefore fitly compared to fountains and rivers of water, were withheld from every quarter, and with few exemptions, present scenes of slaughter and blood, according to the hieroglyphic in the prophecy.

Rev. vi. 7. "And when he (the Lamb) had opened the fourth seal, I heard the voice of the fourth beast say, Come and see." Ver. 8. "And I looked, and behold a pale horse; and his name that sat on him was Death, and hell followed with him: and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth."

This prophecy represents to us the period of those persecutions that took place in the reign of Charles V. and Louis XIV. for though these monarchs, in a political point of view, opposed and humbled the temporal power of Rome, yet were they the most rigid supporters of its errors and superstitions, and therefore represented forming a collusion under the most terrible idea the human mind can conceive, namely, death and hell, or according to a more

literal translation, the grave: these, by an exemption from the benefits of society, and the protection of the law; by confiscation of estates and properties of every denomination; by imprisonment and torture, and by the most cruel death, totally extirpated the protestants out of their dominions, and by the force of arms obliged other kingdoms and principalities, under the jurisdiction of Rome, to enforce a strict obedience to their commands; all which appear to me to be comprehended by killing with the sword, and with death, and with the beasts of the earth.

It is a melancholy fact, that many thousands were put to death by the military, in the reign of Louis XIV. for their religious principles, their families left destitute and naked; numbers were thrown into prison, where they suffered the most cruel torments, and left to linger out the remainder of their lives in misery and want, and multitudes were forced to flee from the places of their nativity, from their habitations and friends, by the cruel edicts of the sovereigns under the influence of the papacy.

Rev. viii. 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

The heavens being the emblems of civil and ecclesiastical power, the sounding of the fourth trumpet may be considered as a sentence of condemnation against the papacy, the head of the Romish church, who in the ages when ignorance and superstition reigned, may with propriety be said to be the principle and source of govern-

ment, as the sun is the principle and source of light and heat, and therefore, politically considered, fitly represented by the appellation of the sun *, the third part of which is said to be smitten, in reference to the declension of the papal power, previously considered.

The smiting of the third part of the moon, and the third part of the stars, so that the night shone not for the third part of it, I consider to have an allusion to the French monarchy, and the superior as well as the inferior orders of the clergy in the Romish church.

It is notorious, that in the persecutions previously considered, the papacy was the principal, the monarchs of France only the agents, and as previously considered, are represented, Rev. xiii. as receiving their power from the dragon, they therefore may justly be comprehended also under the emblem of the moon.

France, in the reign of Louis XIV. previous to the persecution of the protestants, was a great and powerful nation, whose manufactories were the most extensive, and in the greatest perfection, of all neighbouring kingdoms; and yielded an immense source of riches and wealth. In the above persecutions were spilt the blood of its best citizens, and the chief supporters of the state; the most lucrative artisans a nation possessed were expelled out of the kingdom by persecution, which threatened the political existence of France, and from which period the

* The hieroglyphics and metaphors used in the prophetic writings throughout the scriptures, may be considered with propriety to have either a literal or figurative, and a temporal or a spiritual allusion, relative to the rise and fall of empires, or the moral and religious state of the world.

British nation may date the commencement of her greatness of power.

The revenues of the papacy also, in the ages of superstition and ignorance, were incalculable; one of her community, the *Abbes Uspargens*, cried out on the occasion, “ Rejoice, O Rome, for the cataracts of treasure are open: and whole *rivers* of money run down to thee: Rejoice for the iniquities of the sons of men, because for them thou receivest a price:” and which at this period was cut off; and it may be said, with the greatest propriety, that not only the ecclesiastical power of Rome, but the formidable power of France, was so diminished at this period, that neither the former nor the latter shone in their respective hemispheres with their accustomed lustre.

The stars in their various orbits being also darkened, so that they shone not for the third part of the night, appears to me to refer to the decline of that influence and power the Romish clergy once possessed over men, by the detection of the gross impositions that were practised from the highest to the lowest members of that community, and the exposing to public view their avarice and pride, their covetousness and extortions, their luxuries, and cruelties, and debaucheries, and their vicious and abandoned lives, which proved them (instead of being examples of holiness, piety, meekness, and chastity, and men to whom were confided the oracles of truth, and the traditions of the apostles) to be, figuratively considered, clouds without water; spots of christianity; raging waves of the sea, foaming out their own shame; and *wandering stars*, reserved for the blackness of darkness for ever.

Rev. xvi. ver. 8. "And the fourth angel poured his vial on the sun; and power was given unto him to scorch men with fire." Ver. 9. "And men were scorched with great heat."

The pouring out of the fourth vial of God's wrath on the sun, from the circumstances that are said to follow the scorching of men with great heat, fully confirms the propriety of what I have previously asserted respecting the application of the allegory contained in the verses previously considered to the ecclesiastical power of Rome, and the civil power of France*; and the oppressions also that men laboured under at this period within the jurisdiction of the Papacy, as well as that of the French monarchy, were of the most aggravating nature; the burden of them intolerable, and therefore justly described under the denomination of a scorching fire, and a tremendous heat.

The reign of Louis XIV. is described in history as an epoch of war, and the greatest oppression and tyranny; in which the subject was, as it were, ground between the upper and nether mill-stone, the ecclesiastical power of Rome, and the civil power of France, in order to prop the pillars of superstition, and support the grandeur of a sinking state; on the one hand, they were confronted with a dreadful and terrible Inquisition, whose power was unlimited; on the other hand, a state prison, and an unrelenting police, dictated by the views of an

* The opening of the fourth seal, the blowing the fourth trumpet, and the pouring out of the fourth vial of God's wrath, cannot with any degree of consistency be applied politically to the wars that have taken place in Europe at various periods; since these refer to a collision under the head of the ecclesiastical power, who is represented by the Sun.

ambitious and despotic tyrant, who had the intire disposal of the persons and properties of his subjects, and whose displeasure was death.

Rev. xvi. 9. "And (men) blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

This part of the allegory appears to me to refer to the superstitious worship of the persons alluded to by the prophecy; blasphemy being the general characteristic of the church of Rome. The beast John saw, on which the woman sat, Rev. xvii. was full of the names of *blasphemy*; and in verse six of Rev. xiii. it is said of the first beast, "that he opened his mouth in *blasphemy* against God, to *blaspheme* his name, and his tabernacle, and them that dwell in heaven," and in verse three and four, that "All the world wondered after the beast; and they *worshipped* the dragon which gave power unto the beast; and they *worshipped* the beast, saying, Who is like unto the beast? who is able to make war with him?" Worshipping, in prophetic language, alludes either to the espousing of the principles, and submitting to the church authority, or becoming the subjects of them whom they are said to worship; the *blaspheming* the name of God, *worshipping* the dragon, and *worshipping* the beast, is therefore to be understood, in allusion to men adhering to the errors of the church of Rome, and the submitting to the absolute and despotic authority that Louis XIV. established.

Rev. vi. 9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:" Ver. 10. "And

they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Ver. 11. "And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that SHOULD BE KILLED AS THEY WERE, should be fulfilled."

The vision that is represented to our view at the opening of the fifth seal, shews the connection of the allegories just considered under the fourth seal, the fourth trumpet, and the fourth vial of God's wrath, and demonstrates that they relate to the persecutions that were raised by the Papistical powers against those that defended the truth.

The period alluded to by the opening of this seal, I presume, refers to the latter end of the reign of Louis XIV. when the sword of persecution was reeking with the blood of martyrs, and the whole of the Romish hierarchy, like blood-hounds in full pursuit, seeking fresh victims to stain their garments in blood, and to fill up the measure of their iniquity.

The golden altar before the throne is evidently a figurative representation of the Lord Jesus, the only altar on which any sacrifice can be offered acceptable to God, the capaciousness thereof points out his divine nature, which fills heaven and earth; under this altar, it is said, "were the souls of them that were slain for the word of God, and the testimony of Jesus," that innumerable host of martyrs, who in all ages have been witnesses for the truth, and who sealed the testimony with their blood; these are said to have given them white robes, emblematical

of that righteousness the Lord Jesus wrought out for his church and people, which clothing is called, Rev. xix. 8, the righteousness of the saints, without which they would be naked before God, and of course exposed to his just judgments, notwithstanding, as in this instance, they may have shed their blood in the cause of Christ.

The vengeance so loudly called for, and the time the souls under the altar were commanded to rest, appears to me to refer to the revolutions that have and are taking place on the continent, which, figuratively considered, are melting these great mountains that retard the progress of the gospel with blood, namely, Paganism, Popery, and Mahometanism; for whilst these have an existence, according to the tenor of this prophecy, it cannot be said that God hath avenged the blood of those that have been slain for the word of God, and the testimony they held, nor that the following prophecies have had their accomplishment; Isa. xxxiv. 2, 3. Ezekiel xxxviii. 20.

Rev. ix. 1—12. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

The French monarchy, in connection with the ecclesiastical power of Rome, which, at the sounding of the fourth trumpet, was represented by the hieroglyphic of the moon, the third part of which was darkened, is now represented under the emblem of a star falling from heaven

to the earth, in reference to the declension of its power, and the termination of its existence, otherwise the figure would be incorrect, for in the reign of Louis XVI. when the French monarchy fell, there were other nations of superior power, and shone forth with greater splendour than France, and in the political hemisphere of Europe resembled planets of the first magnitude.

The whole duration of the French monarchy, from its establishment in the reign of Clotharius, A. D. 613*, to the death of Louis XVI. was 1176 years; this is clearly stated Rev. xiii. by the continuation of the first beast's power, namely, forty-two prophetic months, supposing each month to contain four prophetic weeks, or twenty-eight years†.

* The kingdoms of Paris, Orleans, Austracia, and Soisons, were united in the reign of Clotharius, A. D. 613, who was the first king of France that held a regular parliament.

† There are three divisions of time formed by the ordinary course of nature; namely, by the annual and diurnal motions of the earth, and the revolutions of the moon, which are represented by days, months, and years.—As the earth, in her annual motion round the sun, doth not describe an equal number of revolutions on her axis by nearly six hours, and as a lunar month contain 29 days, $12\frac{793}{880}$ hours, a solar year 365 days, $5\frac{2175}{3860}$ hours, it is therefore not possible to divide the years into a certain number of months, and those months into a certain number of days, but if strictly attended to, without alterations, will, in the course of time, alternately change the season; that is, winter will be in August, and summer in January:—From which it is evident, that as the seasons are not so materially changed, the divisions of time denominated years and months, have not been always uniform, but subject to additions and alterations:—And as months in prophetic time must have an allusion to a period uniformly the same in every age, it must be acknowledged that neither lunar nor calender months could be alluded to by the prophecy. And as prophetic time is set forth by days, weeks, and months, which alterna-

The manner of the exit of the monarchy, and the death of Louis XVI. is described ver. 10. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword."

The monarchs of France being the chief tools of the Papacy, and the agents by whom thousands were caused to be imprisoned, or delivered up to torture, and massacred; the tragical end of Louis XVI. who was divested of his sovereignty, dragged into prison, and executed on a public scaffold, evidently was the accomplishment of the above prophecy.

To this star, it is said, was given the key of the bottomless pit. This demonstrates the superintendence of the providence of God, and his restraining power, "by whom kings reign, and princes decree justice;" who holdeth the earth as it were in the hollow of his hand, and who maketh all things subservient to the accomplishment of his will in his moral government of the world.

The bottomless pit is emblematical of a heathen, idolatrous, or antichristian empire; nations under the power and influence of Satan. Vespasian, the Roman emperor, who destroyed the political existence of the Jews, is called, Rev. xi. 7, the beast that ascendeth out of the bottomless pit. The empire that succeeded the Roman empire in Europe is also described by the same figure. Rev. xvii. 8. And it is said of the locust, Rev. ix. 11. That they had a king over them which is the angel of the bottomless pit.

tively represent years, and which it is necessary often to reduce to one denomination, it is probable the prophetic month in this instance, represents twenty-eight years.

Ver. 2. And he “ (the individual represented by the star)” opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, and the sun and the air was darkened by reason of the smoke of the pit.

The opening of the bottomless pit may, with the greatest propriety, be applied to Louis XVI. convening the nobles of France, in order to recruit his finances, which was literally the cause of the revolutions that followed in France ; and from the circumstances that took place. The hieroglyphic refers evidently to the withdrawing those restraints of government in France that are the bonds of civil society. The suspension of the exercise of these laws that were necessary to protect the persons and properties of individuals, to keep men in awe, and to punish the profligate and abandoned ; in which point of view we see France at the fall of the monarchical government involved in a state of anarchy and confusion, scenes of rioting, dissipation, and murder, by which the sun and air, politically considered, was darkened.

The smoke that ascends out of the pit is pointedly descriptive of the dreadfulness and rapidity of these revolutions which succeeded each other in France, which like columns of smoke bursting forth from a great furnace darkened the atmosphere of Europe ; suspended the influence of all civil and ecclesiastical institutions, and governments in France ; enveloped the Papal throne in obscurity ; and threatened the whole of the Romish hierarchy with a speedy destruction. This prophecy also, in a general point of view, may be said to have had its religious accomplishment, the

sun and air, spiritually considered, represent revelation and reason, for as the sun is the light of the natural, so are the sacred pages of truth the light of the spiritual world; and as air is a fluid body that surrounds the earth, receives and reflects the rays of light as they pass from the sun, without which the world would be in a state of darkness, in like manner by reason men are enabled to form conceptions of visible and invisible objects; and as air conveys light to the bodily eye, so reason is the medium through which we receive all the blessings of the gospel and become capable of instruction, admonition, and reproof, and it is a well known fact that deistical and atheistical principles, the seeds of discontent, sedition, and rebellion, were dispersed over neighbouring nations, and in both a civil and ecclesiastical point of view every order of society were convulsed, and the foundation of the earth shaken.

Such a general depravity ensued among men in France at the fall of the monarchy, that reason and revelation had then no influence to regulate their inordinate passions, for all religion was indiscriminately considered an invention and imposition. Virtue and morality were set aside as useless; plunder, rapine, and murder, prevailed, and the whole nation was involved in blood; and such a veil was cast over reason and revelation at that period, that it might have been said, figuratively considered, darkness nearly covered the earth, and gross darkness the people; for even men who were considered the luminaries of the religious world, were so mistaken in their imaginations respecting prophecy, as to conclude that popery had then received her final overthrow, and that

Babylon the Great was fallen to rise no more.

Rev. ix. 3—12. “And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. And they had hair as the hair of women, and their teeth *was* as *the teeth* of lions. And they had breast-plates, as it were breast-plates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. One woe is past; *and*, behold, there come two woes more hereafter.”

The locusts that come out of the smoke of the pit are a most proper allegorical representation of the French armies from the commencement of the revolution to the present period;

for bursting forth like a mighty tempest, they have spread themselves over the whole continent, carrying terror before them and leaving behind them desolation, horror, famine, and distress.

The armies of France, collectively considered, are denominated by Joel, chap. ii. 11. "The Lord's army, the executioners of his vengeance, before whose face the people are much pained, and all faces gather blackness," and who, politically considered, make the earth to quake, the heavens to tremble, the sun and moon to be dark, and the stars to withdraw their shining, and therefore may justly be denominated a day of darkness and of gloominess, and a day of clouds and of thick darkness, which perfectly corresponds with the allegories previously considered respecting the decline of the Papacy, the fall of the French monarchy, the annihilation of the ecclesiastical power of Rome, and the political convulsion represented by the sun and moon being darkened and the stars in the political hemisphere of Europe withdrawing their light, or falling from heaven to the earth.

The shape of the locusts are said to be like unto horses prepared unto battle, descriptive of their strength and formidable appearance. Joel adds also, "That as horsemen so would they run; like the noise of many chariots on the tops of the mountains shall they leap; like the noise of a flame of fire that devoureth the stubble; like a strong people in battle array;" which refers to the weak efforts of the nations that would oppose the power given them, and endeavour to stop their progress.

The locusts being said to have the faces of

men, hair of women, and teeth of lions, refers plainly to the various means that have been resorted to by those in power to obtain the objects of their pursuits, namely, open violence, dissimulation, treachery, and the exercise of the greatest cruelties on those that opposed their progress, and which is clearly pointed out by Joel's locusts running like mighty men, and not breaking the ranks, climbing the walls like men of war; their running to and fro in the city upon the wall, climbing on the houses, and entering in at the windows like a thief. Ver. 7—9.

The locusts having on their heads crowns of gold, is descriptive of the object of their pursuits, viz. either to cast down or subdue every regal government, and to obtain universal empire. The continued series of conquests the armies of France have obtained under Bonaparte, is couched under the emblem of having breast-plates of iron, and wings, the sound whereof is as the sound of chariots of many horses running to battle, and which is represented in Joel iii, by every one walking *in his path falling on the sword and not being wounded*.

The locusts are said to have stings in their tails, and their torment to be as the torment of a scorpion when he striketh a man, which occasioneth a burning and intolerable heat, emblematical of the long train of evils they would occasion, from the period of the commencement of their power to the dissolution of the empire they represent, which proves that Bonaparte under the appellation of king of the locusts, is represented Rev. ix. 11, and who answers the name of *Abaddon* or *Apollyon*, a DESTROYER, one who has involved Europe in

one continued blaze of war, consigned millions to the grave, and tens of millions of widows and orphans to misery and wretchedness!!!

The locusts being commanded not to hurt the grass of the earth, nor any green thing, nor any tree; but only those men that have not the seal of God in their foreheads; and that they should not kill these but torment them five months, I presume refers to Twenty years, and represents the whole of the calamities that have taken place on the continent from the commencement of the revolutions in France, during which period the Romish hierarchy and those that adhered to the late monarchical government were massacred by thousands, their convents, nunneries, and their religious institutions were dissolved, their churches were plundered of their wealth, and transformed into temples dedicated to heathen deities; and the ecclesiastical state, Spain, Portugal, and Austria, have fallen victims to the overwhelming power of France, the horrors and ravages of war. And as the increase of the protestant religion has not been injured, but rather promoted, by the revolutions that have taken place, the temporal power of popery annihilated; those systems of government weakened, and nearly destroyed; that shut up men in gross darkness, loaded with the iron fetters of error and superstition; and Great Britain protected by the visible interpositions of God's providential care, remains as a city of refuge for the people of the saints of the most high. Dan. vii. 21, 25. It demonstrates the propriety of the above explanations.

Again, it being said of the plague of the locusts, "That in these days (the period of their power) men should seek death and shall not find it, and desire to die and death shall

flee from them," I presume is to be considered spiritually, and therefore refers to the infidelity of the present age, that general depravity and wickedness that prevails, and the terrible calamities that have taken place; since in a figurative point of view, men may with the greatest propriety be said to be seeking and pursuing death, in following the dictates of their inordinate passions and lusts, agreeable to Ezekiel xxxiii. 11. Romans vi. 23. and these awful judgments with which men are now visited, may be considered as the scourge of the Almighty to check the general depravity that prevails, to awaken men to a sense of their duty, and to bring them to repentance, in order to cleanse the earth from all unrighteousness, and to destroy the dominion and power of satan. For it cannot be said literally, whilst men retain a mortal frame and the power of action, that every effort they could use would be ineffectual to accomplish the dissolution of their mortal frame and obtain death either temporal or spiritual, since a mere bodkin would terminate their existence, and in the act of suicide they would lift up their hands against God, fly in the face of the Almighty, and rush into eternity opposing omnipotent power.

The "grass of the earth," and every "green thing" that beautifies and adorns nature, is descriptive of those that adhere to the written word of God, and the testimony of the scriptures, those who are guided by the influences of the Spirit, whose lives are an ornament to the gospel, represented by Moses, Deuteronomy xxxii. as the tender herb and grass of the earth.

The trees alluded to in this prophecy, represent those champions for the truth who, rooted in the fundamental doctrines of the gospel,

hold forth their testimony amidst all the storms and tempests of persecution, bearing the fruits of meekness, patience, and holiness. "I am, (saith David) as a green olive tree in the house of God." The righteous are compared in the first Psalm, to trees planted by the river side which bringeth forth their fruit in due season; and in the general style of prophecy, the wicked are represented as grass scorched up by the sultry heat of the sun, as chaff and stubble, as thorns and briers gathered for the burning, and as trees whose leaves are withered and whose branches are dried up.

Before we proceed in the elucidation of the allegories contained under the sixth and seventh seals, the blowing of the sixth and seventh trumpets, and the pouring out of the sixth and seventh vials of God's wrath on the earth; it is necessary in order that we may comprehend the hieroglyphs alluded to, and enter more fully into the spirit of the prophecy, to give a more particular explanation of those that relate to Bonaparte, and that empire he has established in Europe; and though it may seem a prostitution of the scriptures to apply any part thereof to so base a character, yet on mature deliberation it will be found not to be inconsistent, since in all ages individuals have been alluded to in the prophetic writings at the head of their respective empires; and Bonaparte has raised himself to a more conspicuous situation than any sovereign whatever for many ages, of whom history bears any record.

In the prophecies of Isaiah, chap. xiv. under the appellation of Lucifer, king of mystical Babylon, the head of the anti-christian power; we recognize him as an oppressor and exacter of gold, the staff of the wicked, and the sceptre

of the rulers; one that would weaken the nations, make the earth to tremble, and shake kingdoms; *and one that openeth not the house of his prisoners.* Ezekiel represents him under the fictitious name of Gog, a prince prophesied of, to rise in the latter days at the head of idolatrous nations, that would ascend and come as a storm, and be as a cloud to cover the land. Habakkuk chap. ii. considers him as making an outward profession of the christian religion. "The just shall live by his faith; and a proud man that keepeth not at home, who enlarged his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." One that would spoil many nations, increase riches which are not his own, and load himself with them as with thick clay, establish his government with blood, and his power by iniquity, "Covet an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil," *viz.* universal empire; all of which has had its accomplishment in Bonaparte.

Having considered the first beast, Rev. xiii. as a representation of that empire which succeeded the Roman empire in Europe; we now proceed to consider the second beast, as descriptive of the present imperial government of France in its rise and progress, and endeavour to point out in a clear manner that according to the tenor of scripture prophecy, its termination will be attended by some visible demonstration of the power and wrath of God.

Rev. xiii. 11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."

The beast being called another beast, has evidently an allusion to the government Bonaparte has established in France, and over which he presides, resembling that which preceded it by the executive power being concentrated in an individual who has not proceeded from any branch of the Bourbon family, but rose up in opposition to, and established an empire independent of it.

The Heavens being the emblems of civil and ecclesiastical power, the first beast being described as arising out of the sea, the second beast out of the earth, is descriptive of Bonaparte springing forth from the lower classes of society, and suddenly grasping the supreme authority, through treachery and dissimulation.

Horns in prophetic language are emblems of power, their having crowns on them represent empires civil or ecclesiastical, as in the instance of the ten horns of the first beast. Those of the second beast being described like those of a lamb, is therefore admirably adapted to represent Bonaparte's power, both civil and ecclesiastical, which hath been continually increasing; and we now behold him at the head of both church and state attempting to dictate laws to the whole world and obtain universal empire.

The beast speaking like a dragon, represents Bonaparte's haughty demeanour towards those that oppose his power, the Papacy as previously considered, being represented by the dragon, Rev. xii. and which hath an allusion to the threatenings that have been thundered forth from Rome, similar to those of Pope Pius the Fifth respecting the invasion of Great Britain. Bonaparte hath said, my invincible

armies shall pass over, subdue, ravage, and plunder thee, and deliver thy inhabitants over to perpetual bondage, and thou shalt become as ancient Carthage; but the usurper hath hitherto found himself disappointed in all his attempts, agreeable to Ezekiel xxxviii. 4. and xxxix. 2. these assertions have been the forerunners of the ruin of his maritime power, and I trust according to the 11th, 12th, and 13th verses of Micah iv. and Habakkuk ii. 6, 7, 8, will be speedily followed by the total destruction of his usurped empire. Dan also saith, chap. vii. 11, "I beheld then, because of the voice of the great words which the horn spake: I beheld even until the beast was slain, and his body destroyed, and given to the burning flame;" which includes not only the empire which Charlemagne established after the fall of the Romans, but that empire which Bonaparte hath established hereditary in his family; and which literally considered is included in the body thereof, for during the existence of the French monarchy it could not be said of any of its sovereigns that they subdued the greater part of the continent of Europe, and that in them were concentrated the whole of the antichristian powers, which is what is implied by Daniel's fourth beast, "devouring the whole earth, treading it down, and breaking it in pieces," Dan. vii. 23. nor that at the dissolution of the Roman empire. The saints of the most High, agreeable to the 21st, 22d, and 25th verses, had judgment given them over their enemies, and possessed "the greatness of the kingdom under the whole heaven."

Rev. xiii. 12. "And he exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to wor-

ship the first beast, whose deadly wound was healed."

The first beast being considered as a representation of that empire which was established by Charlemagne, and succeeded the Roman empire in Europe; the exercising *all* the power of the first beast may therefore be said with propriety, to represent Bonaparte reinstating the same despotic government hereditary in his family, his placing himself on the throne of France, and not only resembling Charlemagne in his military exploits and system of politics, but those monarchs of France who stripped the Papacy of its ecclesiastical power and jurisdiction.

Bonaparte resembles Charlemagne in bringing the papacy under subordination to his commands, and being placed at the head of all civil and ecclesiastical power, invested with imperial dignity by Pius VI. and who, like Charlemagne, has caused the Roman catholic religion with all its errors and superstitions to be established by law in France.

Bonaparte resembles Charlemagne, as an active and enterprising prince, the idol of his people, and the terror of his enemies.

Bonaparte resembles Charlemagne in the conquests he has made in Europe, and possessing with but few exceptions, the command of the maritime ports, from the Gulph of Venice to the Baltic Sea.

Finally, whatever abilities Charlemagne possessed, whatever success he met with as a general, whatever power he exercised as a prince, or any of the monarchs of France; Bonaparte has obtained the same, and in every point of view has literally fulfilled the above prophecy.

The healing of the deadly wound of the first

beast being acknowledged to refer to the French monarchy recovering its independence, in the reign of Philip IV. and Louis XIV. and worshipping the beast; the acknowledgment of, or submitting to that government the beast represents, as previously considered, it may be clearly perceived, that the "causing the earth and them that dwell therein to worship the first beast," represents Bonaparte in the full exercise of his government, raising the French nation to their greatness of power, and by a series of conquests unparalleled in history over those confederacies that arose in opposition to France, supporting his independence, and obliging the whole earth to acknowledge his authority.

Rev. xiii. 13. "And he doth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

The wonders the second beast is said to perform, being described in general terms by making fire come down from heaven on the earth in the sight of men, which is an emblematical representation of war, see Numbers xxi. 25. This prophecy therefore represents Bonaparte involving Europe in war, and the great wonders the beast is said to accomplish, refers evidently to Bonaparte's military exploits, which may be justly denominated wonders of the greatest magnitude.

When Bonaparte returned from Egypt in the year 1800 and dissolved the National Assembly, the French had not only nearly lost all the conquests they had gained in Italy, but also their own independance; their armies were defeated in every quarter, and on the point of surrendering to the combined forces of Europe.

I need not remind the reader that Bonaparte

in a short period raised an immense army and disciplined it in the arts of war, that he conducted it with a numerous artillery over almost inaccessible mountains with incredible swiftness, that he attacked and defeated the numerous forces opposed to France, and in a few days re-conquered all the strong holds the combined forces of Europe had taken for several campaigns; and by a series of conquests equally as successful as important, delivered the French nation from their embarrassments, and obliged the enemies of France to relinquish their conquests to obtain a temporary peace, only a cessation of hostilities for a few months. And since the renewal of the war, what wonders has he performed!!! He has defeated and dispersed several formidable armies, and disannulled all the combinations of his enemies. Prussia, before she saw her danger, notwithstanding her formidable power, was surrounded, attacked, and defeated; that monarch was driven from his territories like a fugitive, and his armies dispersed, disbanded, or made prisoners of war.

The emperor of Germany also, was compelled by Bonaparte to relinquish his claim as head of the Germanic body, to give up a great part of his territories, and to become the vassal of the French emperor in order to enjoy a political existence, which will be but of short duration; and we now behold the king of Spain dethroned, the royal family of Portugal driven into exile, their territories become the seat of war, and Alexander the Great fallen a victim to the syren tongue of the usurper; the art and duplicity of Bonaparte and that formidable power, hastening on the accomplishment of its own destruction.

These are wonders that have struck terror and astonishment throughout the earth, and figuratively considered, may be said to have brought down fire from heaven, by involving the anti-christian powers in all the horrors of war.

Rev. xiii. 14. " And deceiveth them that dwell on the earth by the means of those miracles, which he hath power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which hath the wound by a sword, and did live."

In every point of view Bonaparte may literally be said to be a deceiver of the nations, but the above verse more particularly refers to his military exploits. " Those miracles which he had power to do in the sight of the beast," of which we have just taken notice; and indeed Bonaparte is indebted for his power to the surprising quickness of his military manœuvres, the sudden suggestion of his plans, and the amazing facility with which he puts them in execution; which in numerous instances seemed apparently impossible, and therefore are justly described miracles.

If it were possible to summons every individual of the nations of Europe as evidences in the cause, they would corroborate our assertion.

What were the general opinion respecting Bonaparte's coronation? That, if he did not meet the fate of Cæsar at that period, *viz.* assassination, his being crowned emperor of the French and thereby obtaining the object of his wishes, would induce him to promote an universal peace, which would be the only means to establish him on the throne.

What was the general opinion respecting Bonaparte, when he arrested prince Eugene and put him to death? That such an unjust and arbitrary action would be the means of his being dethroned.

What was the general opinion respecting Bonaparte, when he marched his armies through the territories of the German empire in order to attack Austria? That his armies would be cut off, surrounded, and taken, and that he would fall into the hands of his enemies. In short, the success of every campaign, the battles he has obtained, and his whole military career, may be looked upon as wonders of the greatest magnitude, and therefore may literally be considered the accomplishment of the prophecy.

The saying to them that dwell on the earth, that they should make an image to the beast which had a wound by a sword and did live; has been figuratively accomplished in the conquest of Italy, Holland, Switzerland, Germany, and a great part of Spain, and Portugal, by Bonaparte; by which he has established an empire, that as to its extension of territory and form of government, is the image of Charlemagne.

The power of Bonaparte like that of Charlemagne is both civil and ecclesiastical; he riseth up and casteth down princes from their thrones at his will; and he establisheth or abolisheth kingdoms at his pleasure.

To Bonaparte as well as to Charlemagne, the Papacy look up for the continuance of its existence and the support of its errors and superstitions.

Has Bonaparte re-established the Roman catholic religion by law in France, in this he has followed the example of Charlemagne?

Doth Bonaparte countenance and support the

errors and superstitions of the church of Rome by a conformity to its injunctions, in this he resembles Charlemagne?

Is Bonaparte a lover and encourager of learned men, a promoter of the arts and sciences, and a suppressor of religious persecutors, so also was Charlemagne; and in every point of view he may be said to have followed his footsteps, but more particularly in the subjugating and revolutionizing those nations whose territories formerly comprized a part of Charlemagne's empire. The latter part of this verse may therefore be considered as an elucidation to the former, and evidently points out one of the grand objects Bonaparte has accomplished, *viz.* the collecting together by conquests the anti-christian powers, the forming an empire similar to that of Charlemagne's, which is what is implied, in "saying to them that dwell on the earth, that they should make an image to the beast, which had a wound by a sword, and did live."

Rev. xiii. 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed."

In addition to the circumstances previously recited respecting Bonaparte's subjugation of the powers on the continent, and forming an empire similar to that of Charlemagne's, being the subject of the allegory under consideration. "The image of the beast." The above verse affords a most substantial evidence in our favour.

Previous to the transferring of Charlemagne's empire to the German princes, by pope Gregory IV. he divested it of the greater part of its authority, and of late it was left only a no-

minimal existence. The emperors of Germany had no additional territory attached to their titles, no emoluments whatever, nor any additional power, more than other princes of that empire; nor could they even call a diet without the consent of the electors. They could raise no armies, demand no contributions, exact no penalties, neither levy war nor command peace, without the general consent of the diet; therefore in a political point of view, their government was only nominal, and may be said to resemble a human body, divested of every vital principle, an image which bears the external appearance of a man.

Bonaparte, politically considered, may be said to have given life to this image; centered in him, this empire recovers its ancient power, its primitive energy and force. At his command immense armies arise, they roam to and fro like beasts of prey, carrying with them devastation, terror, and universal desolation. All people, nations, and languages within his jurisdiction, tremble and fear before him, whomsoever he will he setteth up, whomsoever he will he pulleth down, whomsoever he will he putteth to death, and whomsoever he will he keepeth alive. The giving life to the image of the first beast may therefore be considered with the greatest propriety, a representation of Bonaparte in the exercise of that power, that absolute and despotic authority he has assumed on the continent, which is a transcript of Charlemagne's empire, and the image of the first beast.

The causing that as many as would not worship the image of the beast should be killed, in a political point of view, was accomplished in the kings of Sardinia, Naples, Prussia, and

Spain, and not only the emperor of Germany but every individual of the late Germanic body; who either opposed Bonaparte's authority, or whose political situations were absolutely necessary to abolish, in order, like Charlemagne, the imperial authority and government of the empire, might wholly be concentrated in his person; and as on the one hand these were politically *killed*, those on the other hand that gave up their independence and became the vassals of the tyrant, renewed their political existence; and under the pompous titles of kings, queens, princes, &c. &c. were incorporated members of his empire. Hereby the prophecies, both under the Jewish and Christian dispensation, that respect Charlemagne's empire in the last stage of its power, have received their accomplishment in Bonaparte; and we now behold Daniel's fourth beast, chap. vii. 7. 19. 23. becoming strong exceedingly, and exceedingly dreadful and terrible, stamping the residue of the Roman power *with the feet of it*; and as it respects the Germanic body * and the empire of

* Germany comprehended above three hundred different sovereignties, but all (or the most of them) were homagers to one head, owned as supreme; viz. *the emperor of Germany*. The empire was elective, and governed by diets almost like the general estates of France. The standing law of the empire (which bindeth all the several states as the various members of one body) was the civil or Roman, mixed with the canon; to which were added the ancient customs or the Germans, and the various statutes of the diets made from time to time. The several states had their peculiar laws obligatory within themselves. The whole empire being divided into ten circles, each of them (excepting Belgium, or the circle of Burgundy, which were allowed no vote in the diet) had one or more directors who presided at their assemblies, viz. for Westphalia, the bishop of Munster and duke of Newberg were directors. For Lower Saxony were the marquis of Brandenburg (late king of Prussia)

Daniel's horn, the civil power of the papacy devouring the whole earth, treading it down and breaking it in pieces.

and duke of Brunswick, by turns. For Upper Saxony was the elector of Saxony, late king of Poland. For the Lower Rhine was the archbishop of Mentz. For the Upper Rhine were the elector of Palatine and bishop of Worms. For Franconia were the bishop of Bamberg, and marquis of Culeniback. For Swabia were the duke of Wirtemberg, and bishop of Constance. For Bavaria were the electors of Bavaria, and archbishop of Saltzburg. And, lastly, Austria, its director was the archduke of Austria, or his imperial majesty. Two or three circles may meet when one of them is attacked from without, or in any confusion within. The general diets consisted of three bodies, *viz.* electoral princes, other princes, and imperial cities. But more particularly, in this great body we may reduce all sovereignties to these five, namely,

The emperor,	The ecclesiastic princes,
The electors,	The secular princes, and
The free cities.	

I. The emperor, who (being of the house of Austria) did claim three sorts of dominion, *viz.* that of Austria, as hereditary; Bohemia, as his right; and Hungary, by election. He caused his own son or brother, or (failing of these) one of his nearest kinsmen, to be crowned king of Hungary; afterwards king of Bohemia; and then (if the electors were willing) he was chosen king of the Romans, whereby he was successor presumptive to the empire. The power of the emperor was much impaired by several capitulations betwixt him and the princes of the empire, and is now totally abolished. It is true, that he only could confer honours, create princes, affranchise cities, institute universities, and such like: yet as to the legislative power, and that of levying taxes upon the whole empire, that was wholly lodged in the general diet conjunctly with him, and, by a late capitulation, he was not to enter into alliance, or make war with any foreign prince, without consent of the electors. However, if we consider only his hereditary dominions, he was a powerful prince; and, to support the grandeur of the imperial dignity, he was served by the greatest princes of the empire; was addressed unto by the august title of Cæsar; and the ambassadors of all crowned heads, and free states in Europe, gave place to those sent by him, at what foreign court soever it be.

II. Electors were nine in number, *viz.* these following;

Rev. xiii. 16. " And he causeth all, both small and great, rich and poor, free and bond,

(1.) The archbishop of Mentz, who was great chancellor of the empire in Germany; sat on the emperor's right-hand in the diet, and did formerly crown the king of Bohemia. (2.) The archbishop of Triers or Trevers, who was great chancellor of the empire in France; claimed the first vote in electing the emperor, and sat over-against him in the diet. (3.) The archbishop of Cologne, who was great chancellor of the empire in Italy; claimed the first vote in chusing the king of the Romans; he sat the crown upon his head; and sat next the emperor. (4.) The king of Bohemia (he had only a seat in the election) was cupbearer, and, in the public procession, walked next the emperor or king of the Romans. (5.) The duke of Bavaria, was great steward, and in time of the public procession carried the globe before the emperor. (6.) The duke of Saxony, was great marshal of the empire, and at the public procession carried the naked sword before the emperor. (7.) The marquis of Brandenburg, (late king of Prussia) who was great chamberlain, at the public procession, carried the sceptre before the emperor. (8.) The prince Palatine of the Rhine, was great Treasurer, and in the procession at coronations scattered medals amongst the people. (9.) The ninth elector was the duke of Brunswick, Lunenburk, Hanover, George Lewis, and king of Great Britain, &c. son of Ernestus Augustus, who was added to the electoral college in the year 1693. These princes had much greater authority, and enjoyed more ample privileges, than the other princes of the empire. To them belonged not only a right of electing the emperor and king of the Romans, (as aforesaid) but also some allow them even a deposing power. When the emperor called a diet, he was obliged to ask their advice; and during an inter-reign, two of them (*viz.* the electors of Saxony and Bavaria) had power to govern the empire; the jurisdiction of the former extended over the northern, and that of the other over the southern circles of the empire.

III. Ecclesiastic princes, who (besides the three first electors) were chiefly these following, *viz.* archbishop of Saltzburg, (great master of the Teutonic order) the bishops of Liege, Munster, Spire, Worms, Wurtsburg, Strasburg, Osnaburg, Bamberg, Paderborn, &c. and many abbots and abbesses, who were absolute over the temporality of their benefices. The election to their various dignities belonged wholly to their several chapters, and they *governed the people* in subjection to them as sovereign princes, without any cognizance of a higher power.

to receive a mark in their right hand, or in their foreheads." Ver. 17. "And that no man

IV. Secular princes, were chiefly the dukes of Lunenburg, Wirtemberg, Meelenburg, Sax Laenburg, &c. marquis of Caden, Culembach, &c. the landgrave of Hess, prince of East Friezland, Naussau, Anhalt, &c. counts of Solmp, Aversburg, &c. and many other dukes, marquisses, and landgraves; as also some earls and barons, who exercised a sovereign power over those in their own dominions.

V. Free cities, which were either imperial or hans towns. Imperial cities were those which bore the eagle of the empire in their arms, and had a right to send their députies to the diet of the empire. Hans-towns were those, which, about the end of the thirteenth century, entered into a firm league of mutual friendship assisting one another in time of distress; as also in carrying on such a regular commerce as might universally tend to their advantage, and the public good of the empire: which society increased to the number of eighty cities, who enjoyed great privileges, and exercised a peculiar jurisdiction among themselves. For the better administration of which they were divided into four circles, distinguished by the names of four principal cities, in which were established their courts of judicature, *viz.* Lubeck, Cologne, Brunswick, and Dantzwick. But this society hath been on the declining hand above two hundred years, and is now totally abolished by Bonaparte.

Chief courts in Germany, for hearing and determining the great cause of the empire, were two, *viz.* the imperial chamber, and chamber of Vienna. 1. The imperial chamber (consisted of fifty judges) called assessors, whereof the emperor appointed the president, and four of the principle officers; each of the electors chusing one; and the rest being nominated by the other princes and states of the empire, whose business it was to determine all disputes which arose from time to time between the princes; as also other causes brought thither by appeal from inferior courts. The seat of this judicature was formerly at Spires, Wetstar in Hesse. 2. The chamber of Vienna, whose office it was also to decide all causes brought to it by appeals from inferior courts, and claimed the same authority with the chamber of Spires. The seat of this court was the emperor's palace, and either he himself, or his deputy, sat as chief, being assisted by a competent number of judges, whereof several were professors of the protestant religion. In both these courts the emperor (as sovereign judge, and president) pronounced sentence when there in person; and in his absence, those deputed by him, who represented himself, were allowed to carry the im-

might buy or sell save he that had the mark, or the name of the beast, or the number of his name."

In the above verses there are two general characteristics of the individual alluded to by the prophecy; first, the causing of all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. Secondly, The causing that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

The mark of the beast, in a civil point of view, according to the general tenor of these prophecies and the allegory before us, represents the bearing the emblems of Bonaparte's empire; that which is placed in the forehead refers clearly to the national cockade and ensign of France, the forehead being the most conspicuous part of man. And that which is placed in the right hand, refers to the treaties entered into by those nations who compose his empire, who are therefore said in verse 17, "to be of the number of his name."

The mark of the beast in a religious or ecclesiastical point of view, is comprised in the embracement of the errors and superstitions of

perial sceptre, as a mark of their dignity. In particular courts they followed the laws of the empire, which consisted of many ancient constitutions; the golden bull; the pacification of Passau; as also the treaties of Westphalia; in the Saxon law established by Charlemagne, and the Roman by the emperor Justinian; which last they observed whensoever the Saxon had not been received. All princes, states, and members of the GERMAN EMPIRE HAD (AND ACTUALLY EXERCISED) A SOVEREIGN POWER, *within their own territories*; except in some particular cases, wherein people may appeal either to the Imperial chamber of Spire, or that at Vienna, commonly called the Aulick council.

the church of Rome, Bonaparte's power being both civil and ecclesiastical. Mahometanism and Popery, those great mountains that oppose the progress of the gospel, are prophesied of, to be melted with the blood of the slain, Isaiah xxxiv. and it is said, Rev. xviii. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It was therefore proclaimed in the most solemn manner, Rev. xiv. 9, 10, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

It appears to me, that not only those dreadful scourges of nations, WAR, PESTILENCE, and FAMINE, will nearly depopulate those countries that support the Romish hierarchy, and embrace their errors and superstitions; but also that some visible demonstration of God's wrath, similar to that on Sodom and Gomorrah, will take place on the principal seat and kingdom of anti-christ.

The causing that no man might buy or sell save he that had the mark, or name of the beast, or the number of his name, refers pointedly to Bonaparte's restraining those nations that oppose his power, from any commerce with the subjects of his empire.

Has not Bonaparte strictly prohibited his subjects from all commercial intercourse with England and her colonies, declared Great Britain in a state of blockade, and ordered every neutral vessel that may be found going to, or coming from a British port, to be seized as a lawful prize.

What else but a prohibition of commerce also

on the part of Bonaparte, has been the cause of hostilities between France and America; and has not every individual sovereign of the nation under the authority of Bonaparte, issued proclamations, prohibiting the importation of every article of commerce into their territories, the manufacture or production of Great Britain and her colonies?

The denominations of "small and great, rich and poor, free and bond," appears to me to refer to the relative situations and circumstances of those political bodies, of which Bonaparte's empire is composed. The emperor of Austria was evidently the greatest, the richest, and most powerful prince of the whole Germanic body; his hereditary possessions and revenues was superior, his territories of greater extent, and military force more formidable; he was endowed with honors, and a title above the princes of the Germanic empire, and nominally their head. Austria therefore may be said to be comprehended under the denomination of rich and great; and on the contrary, those whose territories were of no importance, nor military force of any consideration, poor and small; for the prophecy before us represents under the appellation of individuals, empires, kingdoms and states, nations and people, collected together into political bodies. Free and bond cannot without violence to the subject, be considered in any other point of view than in reference to independent, or dependent sovereigns, whose territories are situated within the limits of Charlemagne's empire, and submitted to Bonaparte either voluntary or by compulsion; were incorporated as members of his empire, either from the flattering prospects by which the tyrant seduced them, or from fear of not being

able to oppose his formidable power. The former may be said to give up their independence by choice, as in the case of the dukes of Wirtemberg and Bavaria, who were the means of Bonaparte obtaining a sudden balance of power, and the latter through compulsion being under an absolute necessity of submitting to his will. And we now behold the whole of the prophecies contained in the above verses, to have received their accomplishment in Bonaparte.

Such a multiplicity of descriptive circumstances previously considered, being selected from the prophetic writings in all ages, which I have shewn to correspond with facts that have taken place, and are rapidly accomplishing in the present imperial government of France, one would imagine would be sufficient to satisfy the most incredulous and undiscerning of all human beings possessing the due exercise of his reason, that Bonaparte is the subject of, and the individual alluded to by this prophecy. In condescension however to the infirmities and prejudices of men against the doctrine of God's moral government of the world, his superintending providence, and his overruling all the concerns of life in conformity to his will; and as a further demonstration of his omniscience, and the divine authority of the scriptures. In the following verse we have a still stronger evidence to support our assertions, the number of the beast, and which proves the propriety of the previous explanation.

Rev. xiii. 18, "Here is wisdom. Let him that hath understanding *count* the *number* of the *beast*: for it is the number of a man, and *his number* is six hundred threescore and six."

The prophecy in the verse before us, the number of the beast collectively considered, if

it be acknowledged that beasts in prophetic language represent nations, kingdoms, and empires, may with propriety be considered to have a particular reference to those nations, kingdoms, and empires, described under the hieroglyphic of beasts, Dan. vii. and Rev. xiii. The Roman emperors both pagan and christian, being represented by Daniel's bear and leopard, the Papacy and nations under its jurisdiction by the horns of his fourth beast; and since it is said, that the *number of the beast* is the *number of a man*, it is therefore a natural inference, that the sovereigns in whom the governments of those empires these beasts represent, were centered and continued by a regular succession, are the individuals included in the number specified by the prophecy, commencing from Augustus Cæsar, and terminating in Bonaparte. And which appears to me cannot consistently with any degree of propriety and general acceptation of words, reasonably be applied to any other meaning whatever*. I would beg leave

* The application of the number 666, by those who have written on the prophecies, to Louis XIV. and the Latin Popes, on account that LOUDOVICUS and LATEINOS constitute that number if transposed according to the ancients, who represent their imaginary deities by numbers instead of letters, appear to me a great absurdity. What would we say of a man who having an ejectment given him to expel an inhabitant out of an house, situated in such or such a street, of such and such a description, and of the number of 1150, who instead of recognizing the house agreeable to his instructions, should turn a Miller out of his Mill who dwelt in the neighbourhood, merely on account, that the number of the house stated in the ejectment if represented in letters, with a little ingenuity, might be strained to spell Mill. M being supposed to represent One Thousand, I standing in the place of hundreds, one hundred, and the double LL 50, one of them being considered by him as superfluous. The case is parallel, the prophecy evidently refers not to the time and custom of the ancients, but the latter days, and the period when the number will be made manifest numerically, by the individual alluded to arising into power.

to acquaint the reader that on a close examination of chronology, I have found that the following lists of sovereigns are correct, and from every reasonable information, appear to be the exact accomplishment of the prophecy.

*SOVEREIGNS INCLUDED IN THE NUMBER
OF THE BEAST.*

	Numbers.
Roman Emperors - - - -	77
Popes - - - -	186
Kings of France - - - -	40
Kings of Spain - - - -	78
Kings of Portugal - - - -	26
Emperors of Germany - - - -	57
Kings of Bohemia - - - -	31
Kings of Hungary - - - -	34
Kings of Poland - - - -	35
Kings of Denmark - - - -	35
Kings of Naples and Sicily - - - -	30
Kings of Sardinia - - - -	36
Bonaparte - - - -	1
Total	666

I have commenced my chronology of the Popes from their first appointment to the supreme and universal head of the church, by Phocas, in the reign of Boniface III.; the kings of France, from Eudes count of Paris, he being the successor of Charles the Gross, the last of Charlemagne's issue that possessed the imperial dignity; and the kings of Spain from the period Charlemagne's empire was established. I have omitted the kings of Bohemia from the year 1516, and the kings of Hungary from the year 1526; as from those periods the emperors of Germany were kings of Bohemia and Hungary, and it is not probable they should be considered in two distinct situations, for the same reason I have not enumerated

Charles I. of Spain, several of the sovereigns of Hungary, Poland, Naples and Sicily. And as Sweden was under the Danes until the year 1523, when Gustavus I. delivered it from the Danish yoke and from the ecclesiastical power of Rome, at which period it became a protestant and an independent kingdom; I have therefore excluded the kings of Sweden from the number of the beast, and also the kings of Prussia, they being of the reformed church, and the kings of Denmark from the reformation in the year 1523.

Russia being of the Greek church, it is evident its emperors are not to be enumerated with those of the Latin; and as England at no one period formed a part of Charlemagne's empire, I presume the kings thereof are not included in the prophecy.

A CHRONOLOGICAL TABLE

From the most Authentic Authorities.

ROMAN EMPERORS.

Began to Reign.		Began to Reign.	
Before Christ.		A. D.	
1 Augustus Cæsar	- 3	18 Commodus	- 180
2 Tiberius	- A. D. 13	19 Pertinax	- 193
3 Caligula	- - - 37	20 Julian I.	- 193
4 Claudius	- - - 47	21 Niger	- 193
5 Nero	- - - 54	22 Severus	- 193
6 Galba	- - - 68	23 Albinus	- 193
7 Otho	- - - 69	24 Caracalla	- 211
8 Vitellius	- - - 69	25 Geta	- 211
9 Vespasian	- - - 69	26 Macrinus	- 217
10 Titus	- - - 79	27 Heliogabalus	- 218
11 Domitian	- - - 81	28 Alexander	- 222
12 Nerva	- - - 96	29 Maximinus	- 235
13 Trajan	- - - 98	30 Gordian	- 237
14 Adrian	- - - 117	31 Maximus I.	- 237
15 Antoninus Pius	- - 136	32 Balbinus	- 237
16 Marcus Aurelius	- 161	33 Gordian II.	- 237
17 Lucius Verus	- - 161	34 Phillip	- 244
		35 Decus	- 249

	Began to Reign.		Began to Reign.
36 Gallus	- - A. D. 251	57 Constantine II.	A. D. 337
37 Æmiliānus	- - - 253	58 Constantius II.	- 337
38 Valerian	- - - 253	59 Constans	- - 337
39 Gallienus	- - - 260	60 Julian	- - - 361
40 Claudius II.	- - - 268	61 Jovian	- - - 363
41 Quintillus	- - - 270	62 Valentinian	- - - 364
42 Aurelian	- - - 270	63 Valens	- - - 364
43 Tacitus	- - - 275	64 Gratian	- - - 375
44 Florianus	- - - 276	65 Theodosius	- - - 375
45 Probus	- - - 276	66 Valentinian II.	- - 383
46 Carus	- - - 282	67 Honorius	- - 395
47 Carinus	- - - 284	68 Valentinian III.	- 424
48 Numerian	- - -	69 Maximus II.	- - 455
49 Diocletian	- - - 284	70 Avitus	- - - 455
50 Maximian	- - - 286	71 Majorian	- - - 457
51 Constantius	- - - 292	72 Severius III.	- - 461
52 Galerius	- - - 292	73 Anthemius	- - 467
53 Constantine I.	- - 306	74 Olybrius	- - - 472
54 Severus II.	- - 306	75 Glycerius	- - 473
55 Maximinus II.	- 306	76 Julius Nepos	- - 474
56 Licinius	- - - 307	77 Augustulus	- - 475

POPES.

1 Boniface III.	- - 606	23 Constantine	- - 708
2 Boniface IV.	- - 607	24 Gregory II.	- - 714
3 Deus Dedit	- - 614	25 Gregory III.	- - 731
4 Boniface V.	- - 617	26 St. Zachary	- - 741
5 Honorius I.	- - 626	27 Stephen II.	- - 754
6 Severinus	- - 639	28 Paul I.	- - 757
7 John IV.	- - 639	29 Stephen III.	- - 768
8 Theodorus	- - 641	30 Adrian I.	- - 772
9 St. Martin	- - 649	31 Leo III.	- - 795
10 Eugenius I.	- - 655	32 Stephen IV.	- - 816
11 Vitalianus	- - 655	33 Pascal I.	- - 817
12 Adeodatus	- - 669	34 Eugenius II.	- - 824
13 Donnus	- - 676	35 Valentinus	- - 827
14 St. Agatho	- - 678	36 Gregory IV.	- - 827
15 St. Leo	- - 683	37 Sergius II.	- - 844
16 St. Benedict II.	- 684	38 Leo IV.	- - 847
17 John V.	- - 685	39 John VIII. Pope Joan	852
18 Conon	- - 686	40 Benedict III.	- - 855
19 St. Sergius I.	- - 687	41 Nicholas I.	- - 856
20 John VI.	- - 701	42 Adrian II.	- - 867
21 John VII.	- - 705	43 John IX.	- - 872
22 Sisinius	- - 708	44 Martin II.	- - 882

		Began to Reign.			Began to Reign.
45	Adrian III.	A. D. 884	91	Gregory VII.	A. D. 1073
46	Stephen V.	- - 885	92	Victor III.	- - 1086
47	Formosus	- - 890	93	Urban II.	- - 1087
48	Stephen VI.	- - 897	94	Paschal II.	- - 1099
49	Theodorus II.	- - 901	95	Gelasius II.	- - 1118
50	John X.	- - 901	96	Calixtus II.	- - 1119
51	Benedict IV.	- - 905	97	Honorius II.	- - 1124
52	Leo V.	- - 906	98	Innocent II.	- - 1130
53	Christopher	- - 906	99	Celestine II.	- - 1143
54	Sergius III.	- - 907	100	Lucius II.	- - 1144
55	Anastasius III.	- - 910	101	Eugenius III.	- - 1145
56	Landus	- - 912	102	Anastasius IV.	- - 1153
57	John XI.	- - 913	103	Adrian IV.	- - 1154
58	Leo VI.	- - 928	104	Alexander III.	- - 1159
59	Stephen VII.	- - 929	105	Lucius III.	- - 1181
60	John XII.	- - 931	106	Urban III.	- - 1185
61	Leo VII.	- - 936	107	Gregory VIII.	- - 1187
62	Stephen VIII.	- - 939	108	Clement III.	- - 1188
63	Martin III.	- - 943	109	Clestine III.	- - 1191
64	Agapetus II.	- - 949	110	Innocent III.	- - 1199
65	John XIII.	- - 955	111	Honorius III.	- - 1216
66	Leo VIII.	- - 962	112	Gregory IX.	- - 1227
67	Benedict V.	- - 964	113	Celestine IV.	- - 1241
68	John XIV.	- - 965	114	Innocent IV.	- - 1243
69	Benedict VI.	- - 972	115	Alexander IV.	- - 1254
70	Donus II.	- - 973	116	Urban IV.	- - 1261
71	Boniface VII.	- - 974	117	Clement IV.	- - 1265
72	Benedict VII.	- - 975	118	Gregory X.	- - 1271
73	John XV.	- - 984	119	Innocent V.	- - 1276
74	John XVII.	- - 986	120	Adrian V.	- - 1276
75	Gregory V.	- - 996	121	John XXII.	- - 1276
76	John XVIII.	- - 999	122	Nicholas III.	- - 1277
77	Silvester II.	- - 1003	123	Martin IV.	- - 1281
78	John XIX.	- - 1003	124	Honorius IV.	- - 1285
79	Sergius IV.	- - 1009	125	Nicholas IV.	- - 1287
80	Benedict VIII.	- - 1012	126	Celestine V.	- - 1229
81	John XXI.	- - 1024	127	Boniface VIII.	- - 1295
82	Benedict IX.	- - 1034	128	Benedict X.	- - 1303
83	Gregory VI.	- - 1044	129	Clement V.	- - 1305
84	Clement II.	- - 1046	130	John XXIII.	- - 1316
85	Damasus II.	- - 1048	131	Benedict XII.	- - 1334
86	Leo IX.	- - 1049	132	Clement VII.	- - 1342
87	Victor II.	- - 1054	133	Innocent VI.	- - 1352
88	Stephen IX.	- - 1057	134	Urban V.	- - 1364
89	Nicholas II.	- - 1058	135	Gregory XI.	- - 1370
90	Alexander II.	- - 1061	136	Urban VI.	- - 1378

Began to Reign.		Began the Reign.	
137	Boniface IX. A. D. 1389	162	Gregory XIII. A. D. 1572
138	Innocent VII. - 1404	163	Sixtus V. - 1585
139	Gregory XII. - 1406	164	Urban VII. - 1590
140	Alexander V. - 1409	165	Gregory XIV. - 1590
141	John XXIV. - 1410	166	Innocent IX. - 1591
142	Martin V. - 1417	167	Clement VIII. - 1592
143	Eugene IV. - 1431	168	Leo XI. - 1605
144	Nicholas V. - 1447	169	Paul V. - 1605
145	Calixtus III. - 1455	170	Gregory XV. - 1621
146	Pius II. - 1450	171	Urban VIII. - 1623
147	Paul II. - 1464	172	Innocent X. - 1641
148	Sixtus IV. - 1471	173	Alexander VII. - 1655
149	Innocent VIII. - 1484	174	Clement IX. - 1667
150	Alexander VI. - 1492	175	Clement X. - 1670
151	Pius III. - 1503	176	Innocent XI. - 1676
152	Julius II. - 1503	177	Alexander VIII. - 1690
153	Leo X. - 1513	178	Innocent XII. - 1691
154	Adrian VI. - 1522	179	Clement XI. - 1700
155	Clement VII. - 1523	180	Innocent XIII. - 1721
156	Paul III. - 1544	181	Benedict XIII. - 1724
157	Julius III. - 1550	182	Clement XII. - 1730
158	Marcellus II. - 1555	183	Benedict XIV. - 1740
159	Paul IV. - 1555	184	Clement XIII. - 1758
160	Pius IV. - 1559	185	Clement XIV. - 1769
161	Pius V. - 1566	186	Pius VI. - 1775

KINGS OF FRANCE.

1	Eudes, Count of Paris	15	Lewis VIII. A. D. 1223
	A. D. 888	16	Lewis IX. - 1226
2	Charles le Simple - 898	17	Phillip III. - 1270
3	Robert, brother to king	18	Phillip IV. - 1285
	Eudes - 922	19	Lewis X. - 1314
4	Rodolph, duke of Bur-	20	John I. - 1316
	gundy - 923	21	Phillip V. - 1316
5	Lewis IV. - 936	22	Charles IV. - 1322
6	Lothair - 954	23	Phillip VI. - 1328
7	Lewis V. - 986	24	John II. - 1350
8	Hugh Capet - 987	25	Charles V. - 1364
9	Robert - 997	26	Charles VI. - 1380
10	Henry I. - 1031	27	Charles VII. - 1422
11	Phillip I. - 1060	28	Lewis XI. - 1461
12	Lewis VI. - 1108	29	Charles VIII. - 1483
13	Lewis VII. - 1137	30	Lewis XII. - 1498
14	Phillip II. - 1180	31	Francis I. - 1515

Began to Reign.		Began to Reign.	
32 Henry II.	A. D. 1547	37 Lewis XIII.	A. D. 1610
33 Francis II.	- - 1559	38 Lewis XIV.	- - 1643
34 Charles IX.	- - 1560	39 Lewis XV.	- - 1715
35 Henry III.	- - 1572	40 Lewis XVI.	- - 1774
36 Henry IV.	- - 1589		

SPAIN.

KINGS AND QUEENS OF NAVARRÉ.			
1	Ramiro	- A. D.	843
2	Ordonno	- -	850
3	Olonso	- -	862
4	Gracias	- -	910
5	Ordonno	- -	931
6	Froila	- -	923
7	Olonso	- -	924
8	Ramirus	- -	931
9	Ordonno	- -	950
10	Sancho the Great	-	980
11	Gracian IV.	- -	1034
12	Sancho IV.	-	1054
13	Gracian Ramires	-	1134
14	Sancho VI.	- -	1100
15	Sancho VII.	-	1194
16	Thibault I.	- -	1234
17	Thibault II.	-	1253
18	Henry the Fat	-	1254
19	Jane and Philip I.	-	1270
20	Lewis Hutin	-	1304
21	Jane and Phillip II.		1316
22	Charles II.	- -	1349
23	Charles III.	-	1386
24	Blanch and John	-	1425
25	Eleanora	- -	1441
26	Francis Phœbus	-	1479
27	Catharine	- -	1483
28	Henry II.	- -	1517
29	Jane and Antony	-	1562
30	Henry III.	- -	1572

CASTILE AND LEON.

31	Ferdinand I.	-	-	1034
32	Sancho I.	-	-	1065
33	Alphonso	-	-	1072
34	Urraca and Al-			
	phonso VII.	-	-	1109

35	Alphonso VIII.	-	1126
36	Sancho & Ferdinand		1157
37	Alphonso IX.	-	1158
38	Henry I.	-	1214
39	Ferdinand II.	-	1230
40	Alphonso X.	-	1252
41	Sancho IV.	-	1284
42	Ferdinand III.	-	1295
43	Alphonso XI.	-	1312
44	Peter	-	1350
45	Henry II.	-	1369
46	John I.	-	1379
47	Henry III.	-	1390
48	John II.	-	1406
49	Henry IV.	-	1454

ARRAGON.

50	Ramires	-	-	1034
51	Sancho Ramires	-	-	1063
52	Peter I.	-	-	1094
53	Alphonso I.	-	-	1104
54	Ramires the Monk			1134
55	Petronilla	-	-	1147
56	Alphonso II.	-	-	1173
57	Peter II.	-	-	1196
58	James I.	-	-	1213
59	Peter III.	-	-	1276
60	Alphonso III.			1285
61	James II.	-	-	1291
62	Alphonso IV.	-	-	1327
63	Peter IV.	-	-	1336
64	John I.	-	-	1387
65	Martin	-	-	1395
66	Ferdinand IV.			1410
67	Alphonso the Great			1416
68	John II.	-	-	1458
69	Ferdinand V.			1479

FAMILY OF AUSTRIA.		Began to Reign.	FAMILY OF BOURBON.		Began to Reign.
* Charles I.	A. D.	1516	74 Phillip V.	A. D.	1700
70 Phillip II.	- -	1556	75 Lewis	- -	1724
71 Phillip III.	- -	1598	76 Ferdinand VI.	-	1746
72 Phillip IV.	- -	1621	77 Charles III.	- -	1759
73 Charles II.	- -	1665	78 Charles IV.	-	1788

KINGS AND QUEENS OF PORTUGAL.

1 Alphonso I.	A. D.	1112	14 Emanuel	A. D.	1495
2 Sancho II.	. .	1185	15 John III.	. .	1521
3 Alphonso II.	. .	1211	16 Sebastian	. .	1557
4 Sancho II.	. .	1223	17 Henry	. .	1578
5 Alphonso III.	. .	1246	18 Phillip II.	. .	1580
6 Denys	. .	1279	19 Phillip III.	. .	1621
7 Alphonso IV.	. .	1325	20 Phillip IV.	. .	1621
8 Peter I.	. .	1357	21 John IV.	. .	1640
9 Ferdinand I.	. .	1367	22 Alphonso VI.	. .	1656
10 John I.	. .	1383	23 Peter II.	. .	1684
11 Edward	. .	1433	24 John V.	. .	1706
12 Alphonso V.	. .	1438	25 Joseph	. .	1750
13 John II.	. .	1481	26 Mary & Don Pedro		1777

EMPERORS OF GERMANY.

1 Charlemagne	A. D.	800	21 Conrade III.	A. D.	1139
2 Lewis I.	- -	814	22 Frederic I.	. .	1152
3 Lothair	- -	840	23 Henry VI.	. .	1190
4 Lewis II.	- -	855	24 Phillip	. .	1197
5 Charles II.	- -	875	25 Otho	. .	1208
6 Lewis III.	- -	877	26 Frederic II.	. .	1218
7 Charles III.	- -	880	27 Conrade IV.	. .	1250
8 Arnold	. .	888	28 William	. .	1254
9 Lewis IV.	. .	899	29 Richard	. .	1256
10 Conrad	. .	912	30 Alphonso	. .	1257
11 Henry I.	. .	919	31 Radolph I.	. .	1273
12 Otho I.	. .	936	32 Adolph	. .	1291
13 Otho II.	. .	973	33 Albert	. .	1298
14 Otho III.	. .	983	34 Henry VII.	. .	1308
15 St. Henry II.	. .	1002	35 Frederic	. .	1313
16 Conrade II.	. .	1024	36 Lewis V.	. .	1322
17 Henry III.	. .	1039	37 Charles IV.	. .	1347
18 Henry IV.	. .	1056	38 Wincelas	. .	1378
19 Henry V.	. .	1106	39 Robert	. .	1400
20 Lothair II.	. .	1125	40 Sigismund	. .	1410

* Enumerated with the Emperors of Germany, Charles V.

	Began to Reign.		Began to Reign.
41 Albert II.	A.D. 1437	49 Ferdinand II.	A.D. 1619
42 Frederic III.	. 1439	50 Frederic III.	. 8637
43 Maximilian I.	. 1493	51 Leopold I.	. 1657
44 Charles V. King of		52 Joseph I.	. 1705
Spain	. 1519	53 Charles VI.	. 1711
45 Ferdinand I.	. 1556	54 Charles VIII.	. 1740
46 Maximilian II.	. 1564	54 Francois I.	. 1745
47 Rodolph II.	. 1576	56 Joseph II.	. 1745
48 Mathias	. 1612	57 Leopold II.	. 1790

SOVEREIGNS OF BOHEMIA.

*1 Uratislaus	A.D. 1057	17 Wincelauls	A.D. 1231
2 Conrade	. 1093	18 Primislaus & Othocar	1248
3 Bresteslaus	. 1093	19 Wincelauls	. 1279
4 Borivorius	. 1099	20 Wincelauls	. 1304
5 Savatoplucus	. 1104	21 Henry <i>deposed</i>	. 1307
6 Otho and Uladislaus	1110	22 Rodulph	. 1308
7 Sobieslaus	. 1126	Henry <i>restored</i>	. 1309
8 Ladislaus	. 1140	23 John	. 1310
9 Sobeslaus	. 1174	24 Charles	. 1346
10 Frederic	. 1177	25 Wincelauls	. 1378
11 Conrade	. 1189	26 Sigismund	. 1418
12 Wencelauls	. 1191	27 Albert	. 1438
13 Primislaus	. 1191	28 Ladislaus	. 1440
14 Bretislaus, Hery, Bi-		29 George Podiebrad	. 1458
shop of Prague	. 1192	30 Ladislaus	. 1471
15 Ladislaus	. 1196	31 Lewis	. 1516
16 Primislaus	. 1199		

After Lewis the Kings of Bohemia were Kings of Hungary.

SOVEREIGNS OF HUNGARY.

†1 St. Stephen	A.D. 994	5 Bela	A.D. 1059
2 Peter	. 1039	6 Soloman	. 1073
3 Alban	. 1043	7 Geíza	. 1075
4 Andrew	. 1047	8 Ladislaus	. 1078

* Uratislaus was the first Sovereign of Bohemia who was invested with the dignity of king.

Ænas Sylvius.

† Gyeza the father of St. Stephen, having an earnest desire to establish the *Roman Catholic faith* in Hungary; he was informed in a dream, that as his hands had been embued in blood it could not be granted him, but would be given unto his son, and who sent for Aldebert, Bishop of Prague, to convert the people.

Boniface.

	Began to Reign.		Began to Reign.
9 Coloman	A. D. 1095	24 Charles	. 1310
10 Stephen	. 1114	25 Lodowick	. 1342
11 Bela	. 1132	26 Mary	. 1382
12 Geiza	. 1141	27 Charles	. 1383
13 Stephen	. 1172	28 Sigismund	. 1387
14 Bela	. 1173	29 Albert and Eliza-	
15 Emeris	. 1195	beth	. 1438
16 Ladislaus	. 1204	30 Ladislaus, King of	
17 Andrew	. 1205	Palermo	. 1440
18 Bela	. 1236	Ladislaus, king of	
19 Stephen	. 1260	Bohemia	. 1444
20 Ladislaus	. 1273	31 Mathias	. 1457
21 Andrew	. 1289	32 Ladislaus	. 1460
22 Winceslaus	. 1297	33 Lodowick	. 1516
23 Otho	. 1303	*34 John Waywode	. 1526

SOVEREIGNS OF POLAND.

Bolislus was created king of Poland, in the year 1000, by the emperor Otho III. and had given him for the arms of the kingdom, the spear of St. Maurice, and a nail of the cross.

Martinus Cromorus.

1 Bolislus I.	A. D. 1000	20 Hedgwigis and Jag-	
2 Micislus	. 1025	hellon	A. D. 1384
Interregnum	. 1032	Ladislaus V.	. 1434
3 Casimire I.	. 1041	Interregnum	. 1444
4 Boleslaus II.	. 1056	21 Casimire	. 1446
5 Ladislans I.	. 1082	22 John Albert	. 1492
6 Boleslaus III.	. 1102	23 Alexander	. 1502
7 Ladislaus II.	. 1140	24 Sigismund I.	. 1507
8 Boleslaus IV.	. 1146	25 Sigismund II.	. 1548
9 Miceslaus	. 1174	† Henry of Valois	. 1574
10 Casimire II.	. 1177	26 Stephen	. 1576
11 Lescus I.	. 1194	27 Sigismund III.	. 1507
12 Ladislaus III.	. 1203	28 Ladislaus VI.	. 1632
13 Bolislus V.	. 1228	29 John Casimir	. 1649
14 Leck	. 1279	Interregnum	. 1668
15 Henry	. 1290	30 Michael	. 1670
16 Primislaus	. 1295	31 John Sobieski	. 1683
17 Ladislaus IV. <i>deposed</i>	1296	32 Augustus II. <i>deposed</i>	1698
18 Winchislaus	. 1300	33 Stanislaus Leczinski	1705
Ladislaus IV. <i>restored</i>	1305	Augustus II. <i>restored</i>	1709
19 Casimire III.	. 1333	34 Augustus III.	. 1733
† Lodowic	. 1370	35 Stanislaus Augustus	1764

* After John Waywode, the kingdoms of Hungary and Bohemia were united in one sovereign.

† Lodowic and Ladislaus V. are enumerated with the kings of Hungary.

‡ Enumerated with the kings of France, Henry IV.

SOVEREIGNS OF DENMARK.

Popery was first established in Denmark by Missionaries from Pope John IX. in the reign of Froto.

Chronica Saxonie Magdeburg, 879.

	Began to Reign.		Began to Reign.
1 Froto	A. D. 879	19 Waldemare	A. D. 1158
2 Gormo	882	20 Cantus	1182
3 Harrold	893	21 Waldemare	1203
4 Gormo	901	22 Ericus	1241
5 Harrold	931	23 Abel	1250
6 Sueno	980	24 Christopher	1252
7 Canutus	1014	25 Ericus	1259
8 Hardy Canute	1036	26 Ericus	1287
9 Magnus	1042	27 Christopher	1319
10 Sueno	1046	Interregnum	1333
Interregnum	1068	28 Waldemare	1340
11 Harrold	1074	29 Olave	1375
12 Canutus	1076	30 Margaret	1387
13 Olave	1088	31 Ericus	1413
14 Ericus I.	1095	32 Christopher	1440
15 Nicholas	1102	33 Christierne I.	1446
16 Ericus II.	1121	34 John	1481
17 Ericus III.	1139	35 Christierne II.	1513
18 Sueno	1147		

SOVEREIGNS OF NAPLES AND SICILY.

1 Roger	A. D. 1130
2 William I.	1154
3 William II.	1166
4 Tancred	1189
5 William III.	1192
* Henry VI. Emperor of Germany	1194
* Frederic II. do.	1193
* Conrad IV. do.	1250
6 Manifray	1254

NAPLES.

7 Charles I.	A. D. 1266
8 Charles II.	1285
9 Robert	1309
10 Jane	1343
11 Charles III.	1382
12 Ladislas	1386

SICILY.

* Peter III. King of Aragon	A. D. 1282
13 James	1285
14 Frederic II.	1296
15 Peter II. of Sicily	1337
16 Lewis	1342
17 Frederic III.	1355
18 Mary	1377

NAPLES.		SICILY.	
	Began to Reign.		Began to Reign.
19	Jane . . . 1414	20	Martin, jun. . . 1402
		21	Martin, sen. . . 1409
		* Ferdinand V. King of Arragon . . . 1410	

NAPLES AND SICILY.
* Alphonso the Great, King of Arragon . A. D. 1435

NAPLES.		SICILY.	
22	Ferdinand I. A. D. 1458	* John, King of Arragon	1458
23	Alphonso II. . . 1494	26	Ferdinand . . . 1479
24	Ferdinand II. . . 1495		
25	Frederic II. . . 1496		

* Ferdinand, King of Spain	A. D. 1504
* Charles V. do.	. . . 1516
* Phillip II. do.	. . . 1554
* Phillip III.	. . . 1598
* Phillip IV. do.	. . . 1621
* Charles II. do.	. . . 1665
* Phillip V. do.	. . . 1700

NAPLES.		SICILY.	
27	Charles III. A. D. 1707	28	Armatus II. A. D. 1713

NAPLES AND SICILY.
29 Don Carlos . . . A. D. 1735
30 Ferdinand IV. 1759

SOVEREIGNS OF SARDINIA.

1	Amadeus I. A. D.	15	Edward A. D. 1323
2	Berold . . . 1000	16	Aimon . . . 1329
3	Humbert I. . . 1025	17	Amadeus VI. . . 1343
4	Odo . . . 1048	18	Amadeus VII. . . 1383
5	Amadeus II. . . 1060	19	Amadeus VIII. . . 1391
6	Humbert II. . . 1072	20	Lewis . . . 1451
7	Amadeus III. . . 1108	21	St. Amadeus IX. . . 1465
8	St. Humbert III. . . 1149	22	Philibert I. . . 1472
9	Thomas . . . 1118	23	Charles I. . . 1482
10	Amadeus IV. . . 1233	24	Charles II. . . 1489
11	Bonifacius . . . 1253	25	Philip . . . 1496
12	Peter . . . 1263	26	Philibert II. . . 1497
13	Philip . . . 1268	27	Charles III. . . 1594
14	Amadeus V. . . 1285	28	Emanuel Philibert . . 1553

Began to Reign.
A. D.

Began to Reign.
A. D.

29 Charles Emanuel I.	1580	33 Victor Amadeus II.	1675
30 Victor Amadeus I.	1630	34 Charles Emanuel III.	1730
31 Francis Hyacinthus	1637	35 Victor Amadeus III.	1773
32 Charles Emanuel II.	1638	36 Charles Emanuel IV.	1796

Having in the preceding pages given an unreserved and candid opinion on the number of the beast, founded on the most reasonable and natural conclusions from the words of the prophecy, "it is the number of a man;" being well aware that objections may be brought forward against my opinions merely on account of opposition, and established on the uncertainty of chronology; all I have to add on the subject is, that the uniformity and consistency there exists between the prophecy and its completion, the number of the beast and the sovereigns previously recited, is so strong an evidence in my favor, that nothing less than Bonaparte's coming to a natural death, and one of his family succeeding him on the throne of France, will ever shake my opinion.

Rev. vi. 12, 13. "And I beheld when he had opened the sixth seal, and lo, there was a great earth-quake, and the sun became black as sack cloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind."

I flatter myself I have fully proved that the first beast, Rev. xiii. represents the empire that succeeded the Roman empire in Europe; the second beast, that established by Bonaparte in France, that the dragon, Rev. xii. is descriptive of the ecclesiastical power of Rome, and

that the whole is included in Daniel's fourth beast.

The opening of the sixth seal, the blowing of the sixth trumpet, and the pouring out of the sixth vial of God's wrath, I presume has a reference to the dreadful calamities, those awful dispensations of God's judgments with which the earth hath been visited, from the commencement of Bonaparte's power, and which appears to me to be included in the second woe, Rev. viii. 13. The first woe, as previously considered, took place during the existence of the republican government of France, since that from the fall of the monarchial government until the establishment of Bonaparte's empire, there was a period of fourteen years during which France resembled a tempestuous ocean agitated by contending winds, faction after faction prevailed, party after party arose in opposition to each other, contending for power, until they deluged the nation in blood; vice, immorality, and profaneness, predominated over the different classes of society and threatened universal anarchy and confusion.

In the explanation I have given of the blowing of the fourth trumpet, (page 50), I have considered the smiting of the sun, the moon, and the stars, so that they shone not for the third part of the day and the third part of the night, in a temporal point of view; and to represent the decline of the ecclesiastical power of Rome, the civil power of France, and the nations which composed the head and members of antichrist.

The verse under consideration may therefore with the greatest propriety be considered, as an allegorical representation of the awful calamities that have been inflicted on the nations of

Europe. Those political convulsions which have shaken the earth, eclipsed the temporal and spiritual power of Rome, filled the whole continent with blood, and are now raging with the greatest fury, and which have not only wrested those planets of the first magnitude, *viz.* the kings of Prussia, Spain, Portugal, and Austria, from their respective spheres, that once shone with so great a lustre; but numbers of inferior order, and cast them to the earth, “even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.” And we now behold the once political *sun* of Europe the head of the Romish church, in a state of despondency, beneath the feet of a tyrant, sacrificing laws, human and divine, and prostituting the most sacred rites, to obtain a continuation in power, in order to support an empire raised by the shedding of blood.

Rev. vi. 14. “And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their place.” Ver. 15. “And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens, and in the rocks of the mountains.” Ver. 16. “And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.” Ver. 17. “For the great day of his wrath is come, and who shall be able to stand?”

The allegory contained in the above verse cannot with any degree of propriety be considered wholly to have a literal allusion, as it respects the day of judgment; it being inconsistent with revelation and reason, to suppose

that any local distinction will exist at that period among men, such as rich, great, bond, free, &c. &c. or that men will have an opportunity to retreat from the awful tribunal of God, and fly to rocks and mountains to shelter them from his wrath.

The heavens being the emblems of civil and ecclesiastical power, their departing away as a scroll when it is rolled together, and every mountain and island being moved out of its place, evidently refers to the annihilation of the political systems which now exist that are in opposition to the truth, and those anti-christian governments that hold men in spiritual bondage. It is declared, Isaiah xl. 4, 5. "*Every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together.*"

The rocks are emblematical of atheism and infidelity, the mountains, pagan idolatry, mahometanism and popery, and the dens and caves of the earth, those legal and self-righteous principles and erroneous doctrines that exist even among modern christians, in which as it were, thousands attempt to hide their guilty heads and seek shelter from the wrath of the Almighty; and which are the various subterfuges men fly to in order to quiet the alarms of a guilty conscience, that faithful monitor God has implanted in the soul of man.

Since that prophecy in general will admit of both a spiritual and temporal signification, the heavens departing away as a scroll when it is rolled together, may refer to the annihilation of the gigantic power of France, and the utter destruction of war by some visible demonstration of the vengeance of God, agreeable to Isaiah

xxxiv. 2—8. which period is called, “ the day of the Lord’s vengeance, and the year of recompences for the controversy of Zion.” And which period is described by Ezekiel, chap. xxxviii. 19. 22, “ As a terrible tempest, an overflowing storm, in which the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground; and all the men that are on the face of the earth shall shake at the presence of God, by the awful dispensations of his judgments, represented by *great hail-stones, fire, and brimstone.*”

Rev. ix. 13. “ And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God,” Ver. 14. “ Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.” Ver. 15. “ And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

The horns of the golden altar being considered a representation of the omnipotent power of Jehovah, the voice John heard, is sufficient evidence of an over-ruling hand of providence in the moral government of the world.

The river Euphrates being the chief river of Turkey, in Asia, I consider that river to refer plainly to the Turkish empire, for as waters in prophecy represent people and multitudes, and nations and tongues, it is not improbable to suppose, a river should represent prophetically the empire in which it is situated.

The angels represented as bound in the river Euphrates, appear to be the same who were called on, Rev. vii. 3. “ not to hurt the earth,

nor the sea, nor the trees," until the servants of God were sealed; it being declared in the above verse, they were prepared for an hour, a day, a month, and a year, to slay the third part of men; this is sufficient evidence that they represent the executioners of God's vengeance. Their being bound in the river Euphrates has a particular reference to those calamities with which the Turkish empire has been visited, *viz.* war, pestilence and famine, the number of the angels, the augmentation of their power, an angels for every quarter of the globe; and the gradual rise of the periods alluded to, an hour, a day, a month and a year, the increase and rapidity of their devastations. All these things considered, denote that the loosening of these angels, represent their receiving a commission to extend their ravages over the earth, and by those awful judgments of war, of pestilence and famine, to slay the third part of man, for which it is said they were prepared.

Rev. ix. 16—21. "And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issue fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands that

they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

The allegory contained in the above verses respecting the vast army of two hundred thousand, thousand cavalry armed with breast-plates of fire, and of jacinth and brimstone, conveys to our minds ideas not only awful and solemn, but pointed and instructive as they represent the judgments of God in their formidable and regular approaches, which are comprehended under the appellation of the second woe, that is announced against the inhabitants of the earth, by which we may not only trace to what it has an allusion but the cause; the period of its commencement; and the effects it would produce. If the first woe commenced at the fall of the French monarchy, and is to terminate at the establishment of that empire represented by the second beast as previously considered, the second woe cannot with propriety be said to have been fully accomplished, until the antichristian governments of Europe are concentrated in Bonaparte, it being limited to the progress of his power; according to this explanation of the prophecy the third woe commenceth with the depopulation of Turkey by war. Agreeable to Ezekiel xxxix. 17. Joel iii. 12. Rev. xix. 17. And since the scene before us is situated on the banks of the river Euphrates, and the hieroglyphic represents to our view a more numerous army of cavalry than Turkey could ever produce, and greater than its whole population.

A lion being emblematical of ferocity, a horse

of power, and a serpent of subtlety. The horses being armed with jacinth, fire, and brimstone, their heads being as the heads of lions, and their tails as the tails of serpents, and out of their mouths issued fire, and brimstone, and smoke, by which the third part of men were killed, demonstrates that the allegory refers to calamities of such a dreadful nature and extent as have not yet been accomplished, the fire that proceeded out of the mouths of the horses I presume represents war, the brimstone pestilence, and the smoke famine; and war, pestilence, and famine, have ever been the scourges by which God hath afflicted the inhabitants of the earth for their impieties and wickedness.

War and pestilence have been chiefly confined to the Turkish empire, which is represented by the destroying angels that had power over the earth, being bound in the great river Euphrates, and famine has been suffered only to pay a partial visit to man, but in the present instance they are represented by the allegory as forming a combination successively to bear universal sway over the inhabitants of the earth, and by their power, ferocity, and subtlety, to enter into its remotest parts. It is said Isaiah lxvi. 15, 16. "Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire, *for by fire and by his sword* (which is pestilence and famine) *will the Lord plead with all flesh.*"

Again if we compare the Euphrates horse with the allegory respecting the locusts, in reference to the ravages Bonaparte has committed on the continent, the extension of his empire, and the circumstances that have attended his military career, it will appear that

the Euphrates horse not only has a reference to those awful judgments just stated, but on account of their great number, that politically considered they represent the mahometan and antichristian powers collected together to the battle of that great day of God Almighty, which is to accomplish their total destruction. And it is clearly pointed out in ver. 20 and 21, that the judgments comprehended under the blowing of this trumpet are appointed to reclaim men from that general depravity and open wickedness that prevails, and to cast down the idolatry that exists either in the prophane or the religious world; the covetous, and avaricious, and worldly desires, or self-righteous, and pharisaical principles, which either engross the affections of men, or that are set up in opposition to the righteousness of Christ, the whole of which is comprehended under the denomination of murders, sorceries, fornications and thefts, and men worshipping idols of gold, and silver, and brass, and of stone, and of wood.

Chap. xvi. 12. "And the sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up."

Having considered the great river Euphrates emblematical of the Turkish empire, and waters to represent people, and nations, and tongues, according to which the drying up of the great river Euphrates evidently refers to the annihilation of the power of the Turks, and the depopulation of their country by the awful visitation of God's judgments. War, pestilence, and famine for the sounding of the sixth trumpet, and the pouring out the sixth vial of God's wrath, refers to calamities that are to take place on the empire represented by the hieroglyphic

in the prophecy, and the effects produced by them points out to what it has an allusion.

“That the way of the kings of the east might be prepared.”

It is well known that the Turkish constitution is in its establishment so hostile to the gospel, that it is absolutely necessary to be removed ere christianity can possibly make any progress in the east, or the nations within the jurisdiction thereof be brought to the knowledge of the truth, and participate of these inestimable blessings sinners enjoy by an experimental knowledge of the love and mercy of God in their redemption by the Lord Jesus.

The similitudes and emblems in the prophetic writings under which the obstacles are represented that retard the progress of the gospel, are often varied: in one part they are included under the hieroglyphic of mountains, in another roaring waves of the sea; tremendous gulphs; hideous caverns and pits; thick mists, clouds and darkness; in short every thing that literally retards the traveller, or impedes his journey, may be applied, in a figurative point of view, to the christian's spiritual warfare and passage through life, or the progress of christianity in the earth, in which point of view the prophecy refers to the annihilation of the Turkish empire, in order that a way may be prepared for those nations who, loaded with the iron chains of mahometan superstition, may be delivered from their bondage, and who are represented by the kings of the east.

The geographical situation and political state of Turkey affords sufficient inducement to tempt Bonaparte to an invasion of that empire.

From the geographical situation of Turkey it may be considered as a barrier to our settle-

ments in the east, and which defends them from the encroachment of France.

The advantages England possesses from a formidable navy in time of war, as it respects her commercial intercourse with the settlements in India, would be set aside if Bonaparte could obtain possession of Turkey and open a canal between the Mediterranean and Red sea on the Isthmus of Suez, which from the difference in the height of the waters in the Mediterranean and Red seas, and the nature of the soil on the Isthmus, would soon be navigable for vessels of great burthen, in which case, notwithstanding the energy and assiduity of the bravest officers, the greatest petitioners, and the wisest statesmen, Britain could produce, the vast revenues India produceth would unavoidably revolve into the coffers of France.

Turkey, politically considered, presents to the view scenes of anarchy and confusion, an empire torn to pieces by civil commotions, and rebellions; enervated by luxuries, effeminences, and indolence; and miserably inferior in the arts of war to France. Advantages of so great a magnitude cannot escape the eagle eye of Bonaparte, who like a vulture, is continually looking out for prey.

That the invasion of Turkey by France, and Bonaparte attempting to open a communication between the Mediterranean and Red seas, will take place, there appears to me not to be the least doubt: the destruction of the Turkish government, and the annihilation of their power by the combined forces of Europe under Bonaparte, forms a prominent feature in the prophetic writings.

Under the appellation of king of the north, Dan xi. 44, 45. In reference to the great con-

quests Bonaparte has obtained, the extension of his empire over the continent of Europe, and his penetration into Asia, he is represented as going forth with great fury to destroy and utterly to make away many; and it is asserted that notwithstanding that he would plant the tabernacles of his palace between the seas in the glorious holy mountain, yet that he shall come to his end and none shall help him.

The destruction of the armies of Gog, Ezek. xxxviii. and xxxix. cannot refer to any particular circumstance that hath yet taken place, but is evidently an allegorical representation of the destruction of that empire over which Bonaparte presides, in which the antichristian governments of Europe are concentrated, and which destruction compriseth the period alluded to Dan. vii. 11. When his fourth beast will be slain, his body destroyed, and given to the burning flame; the annihilation of those systems of government that are hostile to the Lord Jesus; the utter destruction of the dominion and power of Satan; and the cleansing of the earth from all unrighteousness, as represented Malachi iv. 1, 3, and Obadiah, 15, 16, 18.

This period of dessolation is described verse 20 of Ezekiel xxxviii. Not such as would take place on any particular nation or people, according to the general explanation given by commentators, but such a one as would extend itself over the whole earth. "The fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the face of the earth, shall shake at my presence, (the presence of God by the awful dispensations of his judgments). The mountains shall be thrown down, and

the steep places shall fall, and every wall fall to the ground." It is described by the prophet as a period for the utter destruction of war. Chap. xxxix. 8, 9. Behold it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. They that dwell in the cities of Israel (*the Israel of God his church and people*) shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves and the spears, and they shall burn them with fire seven years. Ver. 17—20. And thou, son of man, Thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field. Assemble yourselves, and come gather yourselves *on every side* to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the *princes of the earth*, of rams, of lambs, and of goats; of bullocks, all of them *fatlings of Bashan*. And ye shall eat fat till ye be full, and drink blood till ye be drunken of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with *all men of war*, saith the Lord God. "He (the Messiah) shall judge among the nations, and shall rebuke many people; they shall beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more." Again, the period alluded to is also a period for the conversion of heathen nations, and the final restoration of the Jews. Chap. xxxviii. 16. I will bring thee against my land *that the hea-*

then may know me, when I shall be sanctified in thee O Gog before their eyes. Ver. 23. Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord. Chap. xxxix. 5. THOU (Gog) SHALT FALL UPON THE OPEN FIELD FOR I HAVE SPOKEN IT SAITH THE LORD GOD. Ver. 7. So will I make my holy name known in the midst of my people Israel, and I will not let them pollute my holy name any more. When I have brought them again from the people and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. Ver. 27. This period is also beautifully described by the same prophet. Chap. xxxvi. to ver. 16, and from ver. 24 to 37.

The fishes of the sea, the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, mountains, steep places, and walls according to Zephaniah, chap. i. represent heathen and idolatrous nations, the stumbling blocks and the wicked, the remnant of Baal them that worship the host of heaven, and them that swear by Maliham. Such as are cloathed in *strange apparel*, that have not the wedding garment of Christ's righteousness. Those that leap on the threshold and fill their masters houses with *violence and deceit*, and that are *settled on their lees that say, The Lord will not do good neither will he do evil*: of these it is said, Their goods shall become a booty, and their houses a desolation; they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drink of the wine thereof.

Because they (the nations) have reproached and magnified themselves against the people of the Lord of hosts. The Lord will be terrible unto them for he will famish all the gods of the earth, and men shall worship him every one from his place, *even all the isles of the heathen.* Chap. ii. 10, 11.

Rev. xvi. 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. Ver. 14. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of that great day of God Almighty."

The opening of the sixth seal, and the blowing of the sixth trumpet having been considered as relative in a general point of view to the awful dispensations of God's judgments that would take place, comprehended under the metaphors before us, from the general tenor thereof it appears that the above passage has evidently an allusion to the same subject, since considered in connexion with each other they form an allegory describing the circumstances that would take place to bring about the full accomplishment of the prophecy, the depopulation of the Turkish empire represented by the drying up of the river Euphrates, and the preparing a way for the kings of the east.

There are three principal characters alluded to in these verses, the beast, the dragon, and the false prophet, who are positively declared to represent evil spirits working miracles, and who are said to go forth to deceive the kings of the earth and the whole world, in order that an individual in whom these denominations unite

may collect them together to a place called in the Hebrew tongue Armagaddon, it being said ver. 16, that HE not THEY gathered them, viz. those that God had appointed for destruction to a place of slaughter according to Isaiah xiv. 22, 24, 25, 31. Joel iii. 9—12, and Ezekiel xxxviii. 18, and following verses as previously considered. The beast has a particular reference to the empire Bonaparte has established, in which is concentrated the whole of the anti-christian governments of Europe represented Rev. xiii. Bonaparte literally may be said to be the head of the Romish hierarchy, who are represented by the dragon, and figurately considered, a false prophet or deceiver of the nations, it is obvious therefore that in Bonaparte the whole of the appellations unite.

Armagaddon, literally considered, according to some represent the mountains of Israel from *Har* which signifies a hill, and *Megadhim* delights the *hill* or *hills* of delight, and according to others a place of destruction, where the power and wrath of God would be made manifest by some awful dispensation of his judgments, in which point of view I presume this prophecy the pouring out of the sixth vial of God's wrath on the great river Euphrates, may with the greatest propriety be considered, for Palestine was once for comeliness and fertility as the garden of Eden, and as it respects the great slaughter prophesied to take place on the mountains of Israel, it may justly be called a place of destruction.

From the circumstances that have lately taken place respecting Bonaparte's aggrandisement of power which corresponds with the whole of the prophecy before us, viz. the overthrowing of

the German constitution, the incorporating the nations under the empire of France that formed the head and members thereof, the fall of the emperor of Austria, and the dethroning the kings of Spain and Portugal, whose governments, collectively considered, resemble a mountain burning with fire, that is, consuming by the horrors and ravages of war as previously considered; it may fairly be presumed that Bonaparte's destruction is on the eve of its accomplishment.

Rev. viii. 1—5. “ And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.”

The opening of this seal may with the greatest propriety be considered as a disclosure of the will of God respecting the enemies of his church and people, and intended to demonstrate that the blowing of the seventh trumpet, and the pouring out of the seventh vial of God's wrath into the air, refers to one and the same subject, the annihilation of the temporal power of antichrist and destruction of Satan's spiritual kingdom, (see page 100) represented by Da-

niel's fourth beast being slain and his body destroyed, since it is said, chap. vii. 13, 14. " I (Daniel) saw in the night visions, and, behold, one like the son of man came with the clouds of heaven, (the dark dispensations of providence) and came to the ancient of days, and *they* brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him."

The scene presented to our view at the opening of this seal is a hieroglyphical representation of the golden altar before the throne of God and our Lord Jesus, the angel of the new covenant in his mediatorial office, offering up the prayers of the saints. The prayers alluded to from the circumstances recited at the sounding of the seventh trumpet appear to be of the same nature with those represented of the souls under the altar at the opening of the fifth seal, viz. that God would vindicate his glory by the abolishment of error, and the full establishment of his universal empire over the sons of men, and which is represented by Daniel as an everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed.

The prayers of the saints that were offered up, being represented as accepted by God, if we consider the seals, the trumpets, and vials in connection with each other, it naturally follows that the blowing of the seventh trumpet, and the pouring out of the seventh vial of God's wrath refers to circumstances that are to accomplish the above events, which I presume is clearly intimated by the angel filling the censer in which he offered the prayers of the saints with fire from off the altar; casting it upon the earth, and its producing thunderings, lightnings, and an earthquake.

The thunderings and lightnings evidently represent judgments of the most awful and tremendous nature; since the disclosure thereof to the angelic choirs, and glorified saints in heaven, is described as causing sensations of such a nature as to interrupt their worship, and to cause a solemn silence in heaven. The voices and the earthquake are I presume emblematical of the effects produced by the lightning and thunder, the former represent shrieks and howlings of extreme misery, and the latter terrible convulsions of nature, such as to cleave rocks and mountains asunder, and as it were rend the foundations of the earth. Hieroglyphics of so great a magnitude, and which are repeated at the sounding of the seventh trumpet, and the pouring out of the seventh vial of God's wrath, denote that they represent the awful period spoken of by the prophets, when God will sit as a refiner to purge away the iniquities of his people. "By the spirit of *judgment*, and the spirit of *burning*."

The angelic hosts, no doubt, bemoan the madness, the folly, and presumption of man; man for whom such inestimable blessings are prepared, and at so great a price; that man should provoke the vengeance of the Almighty, neglect all his offers of mercy, and opportunities of grace, exclude himself for ever from the least shadow of hope, and launch into a gulph of inexpressible woe! Shall I say angels only? Nay, God himself bewails his presumption, and even whilst the ministers of his vengeance are going forth to execute their office, mercy is placed with open arms to receive the returning prodigal, and to blot out his iniquities, transgression, and sin. Who can comprehend the height, the depth, the length, and breadth of divine

love. It is incomprehensible, like eternity itself, the immensity of space, a fathomless ocean, without a bottom or a shore.

Rev. xi. 15—19. “And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

That there is a period alluded to in various parts of scripture prophecy, when the earth will be delivered from the curse, and creation restored to its primitive beauty and perfection, when universal philanthropy will diffuse its benefits over the sons and daughters of men, and when all their turbulent passions, which now rage like a tempestuous ocean, will become tranquil, and all be harmony and peace, I presume, but few doubt: a period when, figuratively considered, “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion together; and a little child shall lead them:”

and a period when the knowledge of the Lord will extend to the remote parts of the earth, when the Jew and the Gentile will be united, every wall of partition thrown down, and the nations of the earth worship one God, and his name be one.

The allegory in the above verses has a reference to the church of Christ in its glorified state. It presents us with a view of the throne of God, surrounded by twenty-four elders, the ancient patriarchs of the Jews, and the apostles of the Christian church, placed in their seats, attended by an innumerable host, proclaiming our great Emanuel's praise, his universal dominion, the greatness and extension of his power; him that *is*, and *was*, and *is to come*.

The vision of the temple of God, ver. 19, in which was seen the ark of his testament, is evidently an emblematical representation of the union of the divine and human nature in the person of the Lord Jesus, who is comprehended under the hieroglyphic of the temple, and the ark, and in whom dwelleth the fulness of the Godhead bodily.

The temple being open has a particular reference to the gospel dispensation, and points out Christ as the sinner's only refuge from the wrath of God.

The circumstances recited in the fifteenth verse, I presume, therefore, are not to be considered as being fully accomplished at the blowing of the seventh trumpet, and that the kingdoms of this world would then become the kingdoms of our Lord, and of his Christ, but the certainty of its taking place: otherwise, shrieks of horror, and extreme misery would not ascend from the earth, nor it be rent with terrible tempests, and other convulsions of nature, and the throne of God be represented as bearing the aspects of

terror. "There were lightnings, and voices, and thunderings, and an earthquake, and great hail," emblematical of those judgments God has appointed for the impenitent. From the above considerations, the periods alluded to, verse 18, when the wrath of God would be made manifest on nations that reject the truth; when the time of the dead is come that they should be judged, agreeable to Rev. vi. 10, and when those will be destroyed that destroy the earth, it may fairly be presumed, refer to the fulfilment of the prophecies that relate to the destruction of mystical Babylon, the whole mass of idolatry, error, and superstition, heathenism, mahometanism, and popery, as represented by the prophet Isaiah, chap. xxxiv. 3. mountains that are to be melted with the blood of the slain. And which prophecies are, in a visible manner, hastening on to their full completion. France, Spain Portugal, and Austria, in which were shed the blood of the martyrs of Jesus, resemble a mountain burning with fire, and "the princes, the nobles, and great men of *Rome*, have been caused to sleep a perpetual sleep," by the overwhelming power of France*; that political whirlpool that now encircles the *residue* of the *Roman power*. Involved in one general calamity, we see emperors, kings, princes, cardinals, abbots, bishops, the head, the members and whole retinue of the papal establishments of Europe, indiscriminately whirled on to a speedy, an awful, and certain destruction; and finally, that distress of nations, with perplexity, spoken of by our Lord, is now taking place; men's hearts are failing them through fear, and looking after the judgments that are coming on the earth.

* Bonaparte has by proclamation for ever annexed the ecclesiastical state to France.

Rev. xvi. 17—21. "And the seventh angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God, because of the plague of the hail, for the plague thereof was exceeding great."

This vial being poured out into the air, denotes that the judgment comprehended in the above verses, would in a particular manner effect those nations and people who compose the great body of antichrist, of whom Satan may be said to be their head, he being called, Ephes. ii. 2. the prince of the power of the air.

The allegory presents to our view a terrible earthquake, such as was not since men were on the earth, commotions the most extraordinary and supernatural; islands separating from their stupendous bases in the ocean, mounting up, and passing through the air to places unknown; mountains becoming so infinitely small, as to escape the most diligent search, and the heavens pouring down hailstones, sufficient to grind every thing on the earth to powder. Notwithstanding which, that man, I say, should be preserved amidst such a general ruin, consequently attending so great a subversion of the

laws of nature, and be represented as blaspheming God, because of the plague of the hail, I conceive, is sufficient proof that the greater part of this prophecy is intended to have a figurative allusion, which also corroborates my previous assertions.

Paganism, Popery, and Mahometanism, are fitly represented under the denomination of mountains, as they are the great obstacles that have been set up in opposition to Christianity; established and supported by the sword, they are calculated to retard the progress of the gospel, to gratify the inordinate passions of men, and to keep them within the dark shades of ignorance, error, and superstition.

The islands, with equal propriety, may be considered to represent the various religious systems that exist, having no other foundations than the surmises and imaginations of men, which include those of every denomination, who either deny divine revelation, or, by their subtle devices, oppose the plain truths of the gospel: the islands flying away, and the mountains not being found, represent a general conviction of error, and the destruction of those delusive systems.

The earthquake, and storm of hail, may be considered, with propriety, to represent revolutions that are now taking place on the earth, political convulsions, and wars that spread themselves to a greater extent, rage with greater fury, and are more sanguinary than any hitherto recorded in either sacred or profane history, and which are comprehended in the allegory of the Euphratian horse, the thunderings and lightnings John heard at the opening of the seventh seal, the blowing of the seventh trumpet, and the pouring out of this vial of God's wrath into the air.

The great city being divided into three parts, in a figurative point of view, according to the general tenor of prophecy, refers to the political state of the earth at the conclusion of the calamities just described, and which, according to Dan. vii. 11, 12, 27, is to be limited to the people of the saints of the Most High.

Many systems of government at present exist throughout the earth, numerous empires present themselves to our view, a multiplicity of kingdoms, of nations, and people, who, politically considered, resemble the various superstructures in architecture, agitated by civil commotions, and the devastations of war; these in the prophecy before us are justly compared to a great city, the buildings whereof, tottering by violent convulsions of the earth, threaten a general desolation.

The promise to Abraham was, that in his seed all the nations of the earth should be blessed. Blindness, saith an inspired apostle, hath happened to Israel, until the fulness of the Gentiles be come in. Again, "All Israel shall be saved, as it is written, there shall come the deliverer, and shall turn away ungodliness from Jacob." And again, "If the casting away of them (the Jews) be the reconciling of the world, and the diminishing of them the riches of the Gentiles, what shall the reconciling of them be, but life from the dead?"

The prophecies that refer to the afflictions of the Jews, as well as to the persecutions of the church of Christ, may be said to have had nearly their full completion, they are no longer the triumph of their enemies, and the scoff and derision of the people; and we now behold two great empires that have arisen out of obscurity, the inhabitants whereof were once bowed down by persecution, and driven from the society of

men, extending their lines in pleasant places, notwithstanding the opposition and malice of their enemies, established on the most permanent foundations, and united in one glorious cause to throw down the altars of Baal, to annihilate the power and dominion of Satan, and to promulgate the christian faith to remote parts of the earth, that those who dwell in the region and shadow of death, may be brought forth to partake of all the inestimable blessings of the gospel.

Ezekiel is commanded, chap. xxxvi. 6—11; to “prophecy concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the vallies, Thus saith the Lord God; behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: therefore thus saith the Lord God, *I have lifted up mine hand*, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.”

The restoration of the Jews, represented by the above prophecy, cannot, from the following considerations, be that which took place after the Babylonish captivity, but that which is now hastening on to its completion.

First, Palestine, as represented ver. 2, 3, 13, is now in possession of the residue of the heathen,

a land that devoureth up men, that hath bereaved its nations, and that is cast out for a prey. Where its ancient inhabitants the Canaanites, the Philistines, the Gazathites, the Ashdothites, the Eshklonites, the Getites, the Ekronites, and the Avites, sacred history alone bears their names in remembrance: have not also the Babylonians, the Medes, Persians, the Grecians, and the Romans, those once great and powerful monarchies, alternatively fallen by the sword; time has left us but a few tottering remains of their grandeur, the witnesses of their disgrace; and the Turkish monarchy is sharing the fate of its predecessors.

Secondly. Palestine, comparatively considered, as to its former fertility; is now desolate and waste, and the cities thereof forsaken and uninhabited, and not only it may be said to be the infamy of the people, and the derision of the Gentiles, but also to bear the shame of the heathen, by the abominations and gross idolatries of Pagan nations, Romish superstitions, and Mahometan impositions.

Thirdly. The greater part of Asia and Africa are involved in the greatest darkness, and its inhabitants held under subjection and bondage to the infernal power: we behold men worshipping things animate and inanimate, sacrificing human victims to imaginary deities, exposing their bodies, and those of their friends, to the fury of the elements, to rapacious creatures, and voluntarily suffering the most extreme torture, by which the land is still polluted, and the name of the Lord profaned in the midst thereof: and, finally, the Turkish empire presents us with scenes of rapine and blood, of anarchy and confusion, exposed to all the ravages, horrors, and calamities of war, and the Jews also are in a state of dispersion and disgrace;

but when this restoration shall have taken place, ver, 13—15, “Thus saith the Lord God, because they say unto you, Thou land devoureth up men, and hast bereaved thy nations; therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.”

Again. The prophecies of Micah, chap. iv. present us with a period when the mountain of the house of the Lord shall be established on the top of the mountains, and when it shall be exalted above the hills, and the people shall flow unto it, when God shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more.

Great Babylon coming in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, every island fleeing away, and the mountains not being found, as previously considered, certainly indicates that the Babylon in the allegory before us is a symbolic representation of not only Atheism, and open profaneness, but also the whole mass of idolatry, error, and superstition; and it is equally evident that, in a figurative point of view, the judgments described by the great hail, every stone whereof is said to have been about the weight of a talent, men blaspheming the God of heaven, instead of repenting of their deeds, and giving him the glory, refers to that spirit of enmity against God, those perverse and diabolical dispositions that exist in all

orders of society, which heightens the present calamities, blows up the fire of war, and hastens on that awful destruction prepared for those that obey not the voice of the Almighty in the dispensations of his judgments. John the Baptist, pointing to the Lord Jesus, saith, Matthew, chap. iii. 11, 12. (I presume, in reference to the present period), "His fan in his hand, he will thoroughly purge his flour, (the *earth*) and gather the wheat into his garner, (the *church*) but he will burn up the chaff (the *wicked*) with unquenchable fire."

The hieroglyphic, Rev. xvii. corroborates the above assertions, "a woman arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications, who is called the Mother of harlots, and *abominations of the earth*, and said to sit on a beast full of the names of blasphemy, with whom *the kings of the earth* have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornications; the beast being said to be the beast that was and is not, and yet is, and shall arise out of the bottomless pit;" nations that have been, are not, and those that shall arise on the theatre of life, and, spiritually considered, be under the dominion of Satan.

The merchandise of Babylon, Rev. xviii. is not such as belongeth to any particular nation or city, but the articles of commerce of the whole world; nor can it be said that any nation whatever dealeth not only in slaves, but also in the souls of men, as represented verse 15. and it is inconsistent with the injunctions under the gospel dispensation that, according to ver.

20, literally considered, the heavens should be commanded to rejoice, and the holy apostles and prophets: when any particular empire, nation, people, or city, should fall in one hour, be brought to nought, be reduced to ashes, and “become the habitations of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. All these things point out to me in the clearest manner, an allegory is capable of representing, that by the destruction of Babylon, the period is alluded to, represented by prophecy, when God shall arise, by the awful dispensation of his judgments, to cleanse the earth from all unrighteousness, as previously stated, and which is now beginning to take place, in order that it may be delivered from the curse, and creation be restored to its primitive beauty and perfection: “The earth shall be filled with the knowledge of the glory of the Lord.”

David, in the spirit of prophecy, saith (Psm. xcvi. and xcix.) “O sing unto the Lord a *new song*, for he hath done marvellous things; his right hand, and his holy arm, hath gotten him the victory. Let the *sea roar*, and the fulness thereof; the *world*, and them that dwell therein: let the *floods* clap their hands, and the hills be joyful together before the Lord, for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity. The Lord reigneth, *let the people tremble*: he sitteth between the cherubims, *let the earth be moved*.

The volume of sacred writ presents us with a long catalogue of offences that, in a particular manner, provoke the Almighty, and bring down the just judgments of God on the offenders, and which ought to alarm us, as a nation, awaken

all its individuals to a sense of their duty, to a sincere repentance, and to a thorough reformation in their lives and practice; but, alas, deaf to all the admonitions of God in providence, and to every excitement of virtue, a general depravity prevails, men are following the mammon of unrighteousness, pride, selfishness, ambition, extortion, and oppression; that spirit of philanthropy, which is the bond of society, is nearly banished from among men, and in every quarter of the earth scenes of war, rapine, and murder, present themselves to our view, the political superstructions thereof are shaken to their foundations, and threaten universal anarchy and confusion. Shall this general disorder always prevail, the wonderful productions of the power and wisdom of God be marred by the contaminating power of sin, and the awful denunciations of God's judgments be recorded in vain against the abominations of men? Surely, no: "Our God is a consuming fire—Now will I arise, saith the Lord, now will I be exalted, now will I lift up myself. Ye (the wicked) shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you:" God will wash away the filth of the daughter of Zion, and purge the blood of Jerusalem from the midst thereof by the spirit of Judgment, and by the spirit of burning. In that day shall the branch of the Lord be beautiful, and the fruits of the earth comely.

Seeing that, from such a multiplicity of incontrovertible evidence, the awful judgments of God, which are now abroad in the earth, are only the harbingers of still greater calamities, and messengers to call men to repentance, and to warn the wicked of their presumption and follow, lest they be cut off the earth; let us flee

from the error of our ways, follow the dictates of the gospel, and the paths of virtue and holiness of life, and be found among those that sigh for the abominations of the land, bearing the mark of the Lord of Hosts: encouraged with the view of a speedy approach of that happy period, when the iniquities of men, the ravages and horrors of war will for ever cease, the burthens under which nations groan be removed, and every thing that interrupts the happiness of the human race be set aside, let us, with resignation to the divine will, submit to the dispensations of providence, conscious that, as a highly favoured people, exempt from the horrors and ravages of war, we ought not to repine at those few sacrifices we are called on to make for the preservation of our liberties and property, the safety of our relatives and friends, and the salvation of the country. And, as the stewards and servants of God, let us by a faithful discharge of our duty, lay up for ourselves treasure in heaven, that we may receive the approbation of our Lord, so that when the overflowing scourge shall go through this land, we may find refuge, and be accounted worthy to partake of that period prophecied of, respecting Christ's universal and spiritual reign on the earth, a period when all will be harmony and peace; a period when the earth will bring forth its increase, and its inhabitants enjoy a happiness only to be exceeded by the joys of heaven and immortal felicity.

FINIS.

